THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

Religion
Berkeley, Calif.

VOL. XXXI, No. 2 APRIL, 1924

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THE NEW-CHURCH REVIEW

THE NEW-CHURCH REVIEW first appeared in January, 1894, succeeding the monthly *New Jerusalem Magazine* (established in 1827) The quarterly form is adapted to more elaborate articles and fuller discussion of current literature and current events. The REVIEW aims to serve as an international organ of the best thought, progressive and constructive as well as retrospective and critical, of the New Church.

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Published by THE MASS. NEW-CHURCH UNION

134 BOWDOIN STREET, BOSTON.

50 CENTS A COPY ALBERT P. CARTER, Treas. $2.00 A YEAR

(Postage to Canada 12 Cents, and to Europe 20 Cents Extra, Per Annum.)

Entered at the Post-Office at Boston as Second Class Matter (Printed in U.S.A.)

THE

NEW-CHURCH REVIEW

VOL. XXXI.] APRIL, 1924 [No. 2

THE LORD COMES IN HIS CHURCH*

BY THE REV. WM. F. WUNSCH

YOU and I belong to a small company of people who have set their hand to a great work in the morning of a new Christian day. Yet how little abounding hopefulness and eager enthusiasm there is in our small bands of watchers for the morning! Perhaps many causes have bred a lack of spirit. I could not begin to recount them—severe limits on our work, checks to our efforts, inadequacies of our own sternly impressed on us, habits of isolation, and so on. Discounting apathy one often hears a half-proud quotation: "The New Church is at first among a few." It is half triumph, half dirge. We have also had the inference pressed on us from history that a new spiritual era springs up in fresh territory regularly. With each new epoch the spiritual life goes over to new areas and to different peoples. Will the day promised now break or come to fulness in Christian lands? And we are somehow conscious of celestial windows opened above in observation

*This paper, given at the meeting of the New York Association on Feb. 22, 1924, appears in the place of the fifth paper as originally planned in the series on "The Second Coming," which was to have been called "Recognition and Influence of the Second Coming."

of the world below and of beings with a long vision declaring that they had little hope of Christendom.

Yet we disregard these words, especially the last, quite altogether. How much work do we attempt in the interests of the New Church outside the bounds of Christendom? In foreign missions do we not move in the wake of the first Christian Gospel? The great bulk of our missionary effort is in territory where Christianity has already been. New areas we have touched hardly at all, as though it was of them rather that we had less hope. We do not despair of Christendom as a field for the revival of the Christian experience and the spiritual life. Indeed, does it not surprise us to hear the statement made?

And we are led to work in Christendom not only by the patent fact that here we are ourselves, expecting the new day and desiring it. And we are not simply following up the duty next to our hand, either. But we have heard other voices which have encouraged more than the first have discouraged. We have heard that the Lord is moving to a new Christian day—and in Christendom. One whole book of Scripture says so with no uncertain sound. We listen, and we hear, in general, four great assurances. 1. The Lord comes in the Church, asking men to follow Him as they never did before. 2. His Spirit, if we have ears to hear, is appealing to all in Christendom, of diverse types, and inviting them to a renewed and unifying Christian experience. 3. In unseen and little appreciated judgments on a passing Protestantism and a passing Catholicism, He has definitely closed one day, to usher in a new. 4. He comes, reviving the spiritual life, the Christian experience. Here we have no angels voicing their apprehensions of the prospect. Here we have no inference from history, which is always capable of doing a variation on its past. We have here the Word of God declaring what the Spirit of the Lord is attempting. He moves to revive in Christendom after an epochal fashion the life it can have at His hands. What He attempts, at least we will strive for, expect. The servant is not above his Master.

My subject is "The Lord Coming in His Church." I take this to mean coming in the Christian Church, as He foretold He would. And this is the theme of the book of *Revelation,* as it is interpreted for these days in "The Apocalypse Revealed." There, as I say, I find the Lord presenting Himself to His people again; with the Spirit's appeal inviting and drawing His followers to a renewed and re-unified Christianity; in judgment closing a first Christian era; and moving to revive men's spiritual life from on high.

There are limits of time on this paper, but I must limit my discussion anyway to fields where my observation has extended, and that means to Protestant Christendom, and there to the Church in America. And in Protestantism in this country I am going to look more, if you please, on its most auspicious tendencies than on others. Presumably, we want to know what there is to work with, more than what there is to despair of. Auspicious tendencies are in the minority, nevertheless they are coming to great influence; the vigorous opposition to them alone would indicate as much.

We are not any of us unaware of the critical days in which men are finding their Christian work and thinking cast. Protestant Christendom is increasingly alive to the situation. Marked changes have come. However we regard, or interpret, or even participate in them, there they are. And the feeling is wide-spread that they are truly momentous changes. They go scraping over sore places in the body of Christian thought and outlook—the attitude to be taken to the Bible, questions of creed and credal interpretation, the relation of reason and authority, the conception of the Christian life. Unluckily too many hear only of these scattered issues, but the changes are deeper-going than the swirling discussion around any one point. The historical student rates them as deeper-reaching than those involved in the Reformation. They get a fair popular exposition by the Editor of *The Century;* from many others they get a much more studied treatment. They are un-

deniable. And observers sum them up with such characterizations as "The New Reformation," "The Christian Revolution," "Protestantism at the Cross-roads," a little more partially as "The New Christianity," and "The Returning Tide of Faith." In the book called "The Returning Tide of Faith," the author, an Anglican bishop, says of the title:

> It was suggested by Matthew Arnold's "Dover Beach":
>
> "The sea of faith
> Was once, too, at the full, and round earth's shore
> Lay like the folds of a bright girdle furl'd.
> But now I only hear
> Its melancholy, long, withdrawing roar,
> Retreating to the breath
> Of the night wind down the vast edges drear
> And naked shingles of the world."
>
> Such [says this writer] was the verdict of the Victorian poet. But the ebb-tide of faith has turned. The Christian Faith is coming again. Such—despite the many disappointments and perplexities of to-day—is my conviction.

Now it is my conviction that in the book of *Revelation,* as it is interpreted in "The Apocalypse Revealed," we are challenged to see in this transition and turning-point in Christendom a spent first Christian day and a coming new day. The Lord is offering Himself for fresh and better apprehended loyalty; He is by His Spirit drawing men into a second Christian era; in judgments slowly working out He has crossed off an old day; and He is reviving the spiritual life epochally. The concrete warrants of my conviction are scattered, some are in first-hand observation, most are to be gathered from the more competent surveys of others. But just as a believer in God looks out on the world of nature and sees evidences of the Divine presence and activity there, I, believing that the Lord is coming in His Church, look out on it and see evidences that He is. And this not in remote fields in which He is less concerned, like those of invention, and civic betterment, but where He would move primarily, in the faith, the religious insight and experience of his followers.

Whether we come to such a conviction is largely a matter of what we expect to see. What do we take to be evidences of an epochal Return of the Lord in a Second Coming? What would we consider notices of that much desired event? Knowing that He has come with a teaching for the day, we are inclined to look for alterations of creed and belief around us as evidences of His progress in Christendom. But if we look for official dogmatic alterations we shall be encouraged by little. A theological reconstruction is going on. It is deep-going. It is propelled by insights into the truth of which the world has such a massive statement in the Theological Works. But of official droppings of old teachings and official adoptings of new teachings, we shall find none. We are poor readers of history if we have such artificial expectations. No such thing ever took place; religious thought moves in no such way, but by understanding itself better, and by the march of insights. The ecclesiastical adoption of other tenets would be a delusion. It would not be a vital process in the appropriation of truth. It is not likely to touch any living need, give any different world, or alter humanity any. We might better put ourselves in mind of an estimate of the place and role of doctrine in Swedenborg's "Invitation to the New Church." Speaking of the traditional teaching in Christendom as the "vitiating matter" in the wounds of the Church, he says that the teaching intended for the new day "indeed furnishes the medicine, but only externally" (*Inv.* 25). And in fact, speaking in another place of the changes to come in Christendom, he does not include among them deliberate doctrinal revisions; "outwardly there will be divided churches as before," he says, and "their doctrines will be taught as before" (J. 73).

It seems to me far truer vision to look, as he intimates, farther in than this for evidences of the Lord's coming in His Church. It seems far more to the point to look for changed tendencies, altered emphases, a new faith in the thick of old terms, any freshly stirring spiritual life. These things are subtle, and harder to detect, but they are more

vital and more revealing. If I may give an illustration. The Lord is turned to for spiritual leadership to-day as never before. More men submit more of the affairs of human life to Him than ever for guidance. Problems of society are taken up in the light of His teaching and with an invocation of His Spirit. His standard is studied for our corporate activities as well as for our individual lives. Now, this promises to be the reign of the Lord Jesus Christ. Is the acceptance of the idea that He is the one God of heaven and earth the equivalent thing? Or is that the theological warrant for submitting our life and the earth's problems to Him? Means to an end? And what shall we say if the end is coming to be?

So it is in tendencies in Protestant Christendom, and in altered emphasis, and in upspringing insights, that I would find corroboration that the Lord is presenting Himself again to men for fuller acceptance; drawing them by motions of His spirit to a fresh Christian experience; in judgment on much that has been, closing a past day; and reviving the spiritual life of men epochally. In the early morning of the new day let us not be too demanding. But I do seem to see these four main declarations of the book of *Revelation,* as interpreted in "The Apocalypse Revealed," in process of being borne out.

The first, that the Lord presents Himself again to men for fuller acceptance, we shall let go with the thought of what it is for the Lord to reign. But in the second and third chapters of the book of *Revelation* we have pictured the motion of the Lord's Spirit in Christendom attracting into a renewed Church men and women of many types in Christendom. It is an immediate action of the Spirit on their spirits and minds. It is a disposing them to drop differences, and overcome weaknesses, and unite in a new Church. It seems to me that this is going on, measurably. Where? Where is anything to be seen of it? There are various great objectives which begin to command Christendom generally. There is, for example, a type of Christian life which takes the business of the world seriously for its

field. Of this type of life a widely influential religious leader in American Protestantism said once that "all the leadings of God in contemporary history and all the promptings of Christ's spirit in our hearts urge us to make trial" of it. There is, again, that unity which the Lord prayed His disciples might have, in the recognition of their common spiritual life. Christendom is also powerfully drawn to seek out this unity and realize it. Not long ago an appeal on unity was addressed to the Churches which ran in part as follows:

> The movement towards union not only arouses great hopes, it also brings great difficulties. It compels men to face seriously and deliberately the differences which stand in the way. Within these differences are great principles. Behind them are great traditions. Around them are manifold prejudices. The prejudices must be conquered: the traditions must be re-considered; but many of the principles must be preserved, for in them are truths which are needed for the full life of the whole Church.

Do you catch no echoes here of the messages to the Seven Churches? Of promises to "him that overcometh"? Of counsel to hold fast the true and the good? Of the command to try, and examine, and seek the truth? This objective, of a unity achieved in recognition of our common Christian experience, the Lord sets Christendom, and presses on Christendom with an unprecedented force now; it is not "of men"; antagonistic and baseless divisions are theirs. In these and in other ways we have intimations of the working of the Lord's spirit on the minds and hearts of followers of His, drawing them to see even collective short-comings, to repent of them, and to follow Him, with whatever struggle, into the more abundant life He now offers. And this working of His spirit seems to me not only to be that immediate operation to re-establish His Church of which the Theological Works speak. The Lord will proceed, they say, both mediately, that is by revealed teaching, and immediately, that is by the influence of His Spirit, to revive men's spiritual life. But here, it seems to me, is that other work (see Invitation, n. 25) which must

be added to the proclamation of new teaching, if the Church is to be healed. Else the cure is palliative. For any wound and threatening condition "the doctrine of the New Church indeed furnishes the medicine, but only externally."

But the book of *Revelation* speaks of judgments, judgments worked out in the unseen world and working out in this, on a passing Protestantism and a passing Catholicism. These, I think, we usually grant are forward, readily enough. But have they any outcome but condemnation? Mr. Wells, I believe, remarks that organizations never repent. They seem to begin to do so. Whole religious bodies have sat in self-condemnation especially since the war. The principles of Jesus stood out in relief then, some one says, against a lurid time, and condemned us for failure to make them our guide, and began to beg us to take Christ at His word. There is shame and self-condemnation for the spirit of division, and for some divisions. Before an increasing light on the Christian life which the world needs now, the traditional Christian life, with its too slight view of the social good, is adjudged "sub-Christian." It is lacking in the sense of the solidarity religion must be filled with now. Now these are more deeply Christian standards and judgments. Are they not Christ's work?

The closing chapters of *Revelation* are interpreted in "The Apocalypse Revealed" of an epochal movement into the spiritual life again. Even that culmination of the Lord's coming in His Church is going on. If men were only *apprehending* that life more deeply and more pertinently to the day, just that would be gain. But the very life is struggling to expression. This life has two outstanding characteristics. It is socially minded. It has a social conscience. It expects to get itself realized in the larger, corporate forms of human interest and effort, even in national and international aim and action. And it is, so to speak, secularly inclined. It is a work-a-day regenerate life. It does not know itself until it comes face to face with itself in the sum total of our moral and civil existence.

Short of being worked out there it is only aspiration, idea, plan; there it becomes its whole self. A Christian life with these two outstanding features is asserting itself more and more in Christendom. It is too good to have a human source. It is the Lord's gift. It is of His urging as He comes in His Church. People who can quote, "I am come that they might have life, and that they might have it more abundantly," should know that the Lord, when He comes, comes not only with teaching, but with life.

My conviction that the Lord comes in His Church, as He is pictured in *Revelation* as coming, is like the general impression and outlook on a land that a traveller forms. The evidences which have gone to form the impression and conviction are numerous and miscellaneous, but not readily assembled. There is the movement in attitude toward the Bible (which the historical student will see plainly) out of the literalism of a century ago more and more into a comprehension and adoption of the Bible in the spirit. There is the spirit of inquiry, and the promised freedom of thought in religious subjects, a spirit unfortunately often forced out of the Church in the alienation of thinking people. There is the re-construction of Christian teaching long in process, a re-construction animated by two ideas, chiefly, the perception that the kingdom of God means a redeemed society as well as regenerate individuals; and what one of the contributors toward this re-construction calls the wedding again of charity and faith in Christian teaching. There is this further auspicious change: the emphasis which has come on man's part in the achievement of the goals of religion. The whole theology of his time, says Swedenborg, hinged on the Divine omnipotence. All was left to God to do. Faith in Him was all that was asked, and resignation to Him. Now has come a faithful appreciation of man's part and a passion to fulfil it. With this new faith the old, as Swedenborg declares, cannot live. In new hymnals there are splendid hymns in which men sing out this determination to do their part. You can find no hymns like them in the old hymn-books. In marks and changes

like these one comes on the essential development which a Coming of the Lord's must consist in. This is actual revival of the Christian life and spirit, not a doctrine about such a possible and future event. These auspicious tendencies and altered emphases and struggling impulses to a deeper Christian experience are a Christian minority, but a conspicuous minority, and an increasingly powerful one. Say they are slight, would they not mean that the Lord is coming in His Church, however?

This is no empty matter and speculation for us to play with, my friends. If the thing is actual, however slight, we above all others are obliged to see it, and speak to it, and put the expository and the propelling power of the teachings behind it. I confess to a great concern. There is much which is untoward in the Christian world, perhaps more that is untoward now than in Swedenborg's day. Especially to-day there is much that is blindly and vigorously re-actionary, fighting gains, and fighting light. But do we not want to see aspects to work with? Tendencies to encourage? To look for only the bad in the Christian world and to judge in this manner of it is our own condemnation, of course. If there is any onward movement which can possibly be the Lord's accomplishment, it is incumbent on us, who have word of His Coming, to hail the thing for what it is. If there are trends which with any reasonableness can be accredited to the Lord, it is a fearful failure of insight for us to be blind to them. Or can we not be blind to the Lord's "immediate operation," as the Theological Works term it, towards a new day? We have a prayer in the Book of Worship on the Second Coming. In it "we pray that the eyes of the blind may be opened to Thine appearing." Should we never mean ourselves in this petition? In a sense we are the only ones, we who profess knowledge here, who can be untrue to that word, and fail in insight, and even in faith. Much has been given us—explanation of these days, power for these days, expectation of these days. For the world to ignore word on the subject, is one thing; for those who have word on it,

to miss the fact, and ignore the thing, is wholly another. Truly I fear that what we should be hailing with delight, somehow getting in touch with, helping to self-consciousness and to self-knowledge, pointing out to others, challenging others to believe is the Lord's work and His coming in His Church, to that we may be blind. Before this, people have earned the words:

> Behold, ye despisers, and wonder, and perish; for I work, I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. (Acts. xiii, 41.)

There is even some notion in Christendom that what is going on in the Christian world, radical upheaval that it is, is nothing less than the Lord's coming in His Church. The Lord will be doing much more than is recognized by any one, but in the end the event must bring conviction with it. Event proved even to John the Baptist that the Messiah was come in the Lord. Event will be its own final witness again. Development will take earnest Christians too near Christ, they will speak too obviously of Him and Him alone, they will necessitate Him and His guidance, so that they can mean but one thing, that He is come again. The more intelligent Christian already believes that only this kind of development can be the Second Coming. And there are occasional ventures of opinion that this is what is forward now. Men feel the Church is not learning this time as an old man learns, but decidedly as a young man learns, who has a fresh outlook, is less encumbered with any past, and has his life before him. It was a good number of years ago now that a leading newspaper writer on religious and other themes wrote in a book called "The Religion of To-morrow":

> More and more is the idea of a risen and immanent Lord pervading the churches. The great revival of the 18th century, in its central themes of holiness and experimental religion, showed how the mighty heart of man was rising to the apprehension of a personally acting Saviour. . . . The world is shaking off as a horrid dream the thoughts of a far-off God with a mechanical, legal plan of salvation, and of a salvation referring to the dim future only. . . . We are realizing the Second Advent, the

coming again of a risen Christ into men's thinking and practice, after long ages He has been to us but a dead victim, a sacrificial lamb, a mere incident in the divine machinery of the atonement. . . . Look no more into your plans and schemes you have marked out for Him. He is not there; He is risen. He is coming now into all civilization, government, philosophy and dreams of men. Even so come, Lord Jesus. (pp. 123, 124).

A writer in a recent issue of a periodical says that if Protestantism will follow up its one best tendency to-day, "a great day would dawn, not only for Protestantism, but for the soul of man—one of the real days of the Son of man." Or again, "There are signs that the Church is waking from a long sleep and beginning to understand again what it means to pray constantly, 'Thy kingdom come on earth.'" A more extravagant statement but still an illustration of this feeling that something as momentous as the Lord's Return possibly is going forward, appeared some time ago in a periodical:

Can it be that we have really come to the "last times," that "the fulness of the Gentiles" has at length "come in"? Blind indeed is he who does not see that there is in progress just now a world-wide movement of the mightiest world-forces, drawing into its resistless sweep every nation and kindred and tongue and tribe in all the earth. Is it too sanguine to hope that out of this cosmic disturbance shall at length emerge a new earth in which shall dwell no longer "Jew and Gentile," but, all "middle walls of partition having been broken down," one new man, the heir of all the ages, the consummate flower of the human race?

Would that we could convert premonitions such as these into convictions! In sympathy with forward tendencies and understanding of them could set ourselves, in pulpit attitude, in periodical and in missionary literature, to challenge the changes that are going on as open to but one adequate explanation—that the Lord is coming in His Church! At present we do not venture much connection with these developments, or even appreciation of them. We cannot be too sure, we think, that we have in these developments, any such thing as evidences of the Lord's coming in His Church. We risk our judgment, we risk our capacity

of observation. We do. But is it not a greater risk to hold apart event and the teaching which was meant to explain it? The former is a life-giving risk; the latter the rolling up of our teaching safely in a napkin. Why not try, in any slight ways open to us, to bring to full consciousness in the Christian world the surmise, and the premonition around us? In the present crisis we have no ordinary shift of wind. Rather, it is a summons from the Lord to discipleship all over again. It presents a case for the truest sort of Christian statesmanship, a Christian statesmanship high-minded enough to repent of past courses, to admit the fact that the Lord is leading into a new day, and to take a clean step forward. The crisis will not be successfully met on any other basis. We have this to urge on our fellow Christians.

Instead of getting a feeling of impotence for any such task, though a wave of that does come over me, I feel that if we face out this way to our brethren in Christendom, to those in the patience and expectation of the kingdom of our Lord, we are going to be filled with a new zeal and a great joy. Put the teachings behind the tendencies, the struggling developments, the efforts of which they speak, to speed them, to explain their import, to define issues, to reveal the Lord in His coming, and we shall be managing our mission. Under this challenge I am speaking for the most part only of the steady spirit and outlook in which we can attempt our work, if we will. I expect few striking strokes, no sensational outcomes, or any other than gradual effects, but I see no other real discharge of our mission. And this way I do see an increasing zeal, a new hope, a sustaining spirit of sympathy with others, and an understanding of a common goal. If the Lord *is* coming in His Church, what else shall we do? The spirit and the faith which I have sought very poorly to indicate in this paper I find pretty glowingly put in a novel,

> A new age is coming. Humanity is on the point of signing a new lease of life. Society is on the point of springing into new vigor with new laws. It is Sunday to-morrow. Every one is

making up his accounts for the week, setting his house in order, making it clean and tidy, that, with other men, we may go into the presence of our common God, and make a new compact of alliance with Him.

WILLIAM F. WUNSCH.

WHAT THE NEW CHURCH TEACHES ABOUT THE SUBCONSCIOUS MIND

By Gertrude Crownfield

THE subconscious mind is as yet the subject of conjecture, speculative theory, and wide difference of opinion among scientists and psychiatrists of the highest rank. Psychoanalysis and psychotherapy are virtually in their infancy, and are largely experimental and theoretical, therefore the layman unfurnished with surer knowledge than these investigators are able to give him, and seeking to form just conclusions upon a matter which may be of the utmost importance to himself, can only grope about in confusion.

Those, however, who will make careful search of the truths revealed to the world through the instrumentality of Emanuel Swedenborg will find that they cast marvelous light not only upon the question of what the subconscious mind actually is, but upon whether psychoanalysis can rightly be invoked in an effort to penetrate it, and what forms of psychotherapy must be avoided as dangerous and unjustifiable in an attempt to relieve or cure those who are suffering from disordered mental states.

In approaching the subject, a brief resume of leading points as accepted, or still under dispute, among present day scientists, will be of value. This resume is quoted from "Abnormal Psychology" by Dr. Isador Coriat, of Mt. Sinai Hospital, New York City, from the major work by Drs. White and Jelliffe entitled "Modern Treatment of Mental and Nervous Diseases," from Freud's "Interpretation of Dreams," from Wm. White's "Mechanisms of Character Formation," from "Psychic Treatment of Nervous Disorders" by Professor Dubois of the Chair of Neuropathy

at the University of Berne, and other modern sources. To this will be added what I have been able to find in the Writings of the Church that illuminates the subject for us. Nowhere in these is the subconscious mind mentioned by that name, but a very thorough going over of the "Arcana Coelestia," "The Apocalypse Explained," "The True Christian Religion," and all the shorter works as well, enabled me to discover under a multitude of headings a wealth of information concerning it.

Dr. Coriat states:

> The storing-up of impressions by the nervous system probably forms the basis of the memory. Experiences are stored up in the nerve cells of the brain, their traces forming what are known as physiological dispositions or complexes. The revival of these stored-up experiences is called memory, but only those experiences are capable of revival which have left sufficient traces. These are usually stored up in the order in which they are received. Conscious experiences, or those which remain in consciousness, we are usually aware of, and we can revive or suppress them at will. When an experience is stored up, but cannot be *voluntarily* reproduced, we speak of it as *dissociated* or *subconscious*. In normal mental life, except under very special and transitory conditions, stored-up experiences do not tend to become split-off from consciousness. By what is known as "tapping the subconscious," as in hypnosis, in states of abstraction, in crystal gazing, in automatic writing, or through other various devices, we can bring these dissociated activities into full consciousness. There are several theories of the subconscious:
>
> 1. That the subconscious is that portion of the field of consciousness which at a given moment is outside the focus of attention; a marginal state in which the sense of awareness is more or less prominent. If we are aware of a certain matter it is conscious; if we are only partially aware of it, it is suppressed or dormant; if we are not aware of it, then it is subconscious or dissociated.
>
> 2nd. Subconscious activities consist of split-off or dissociated ideas; they are split-off from the main stream of consciousness, and may become isolated.
>
> 3rd. The subliminal self, most of the self being submerged, and we only conscious of a very small portion of it. (Theory of Myers.)

4th. The subconscious consists of things forgotten which cannot be recalled. Consciousness at rest; inactive.

5th. Unconscious brain thinking, purely nerve processes unaccompanied by any thought whatever. (Theory of Münsterberg.)

6th. Active thinking processes may exist although we may not be aware of them. These subconscious mental states of which we are unaware may have intense emotions, may fabricate, or even work out, complex intellectual problems.

Dreams are considered to be manifestations of hidden desires or memories. Ideas and emotions are usually present in groups called complexes. Habits and highly skilled movements are complexes, the result of frequent repetition; they are really unconscious memories having an automatic action. They are not all abnormal. Stored-up complexes, whether conscious or dissociated may influence the entire life of soul and body. The stored-up emotional complex is distinctly the most important factor in abnormal psychology. Complexes (those groups of ideas and emotions linked together in the memory) may be formed in various ways: in every-day life, in dreams, or in states of abstraction. All stored-up complexes may either produce themselves spontaneously, or can be artificially reproduced by means of special methods. This artificial reproduction of the complex is at the basis of all psychoanalysis. This reproduction may have a beneficial effect, because once the complex is discovered, it can usually be rendered harmless. If complexes were always present in the memory it would be unnecessary to dig for them through psychological methods. But they are not always present in the memory. Dissociated complexes are removed from the censorship of the conscious mind, and therefore act in an abnormal manner. Under conditions which at present are not clearly understood this complex may suddenly begin to act. This dissociated state may then tend to become automatic, and it is this automatism which gives rise to many disease states of consciousness. Before a mental state can be termed subconscious or dissociated it must possess several qualities.

First: This mental state must have an automatic activity.

Second: It must act independently from the rest of consciousness.

Third: There must be an absence of awareness of this mental state.

Fourth: There must be an impossibility of voluntarily reproducing the mental state in consciousness.

Fifth: It ought to be possible to reproduce the detached mental state by an artificial method.

In regard to dreams, Freud says:

Dreams are considered to be the manifestation of hidden desires or memories. Complexes may be formed in dreams. Wish fulfilment is the meaning of every dream. The dream is the fulfilment of the wish. All the material composing the content of the dream in some way originates in experience; it is reproduced in the dream or recalled; *this* at least may be taken as an indisputed truth. Unconscious wishes always remain active. Nothing can be brought to an end in the unconscious.

Dr. Wm. White practically agrees with Freud and Jung in regard to their dream theories, and sex theory.

In "Modern Treatment of Mental and Nervous Diseases" (White and Jelliffe), I find the following:

Suggestion is perhaps the most widely used form of therapy at the present day. Hypnotism is the most striking form of therapy by suggestion. The methods used are very numerous. The therapeutic results are undoubtedly in many cases very gratifying. Hypnotism may be induced purely for the purpose of exploring forgotten memories, inaccessible in a waking state, and which it may be desirable to recall. Forel of the Nancy Clinic, a firm believer in hypnotism, holds that there is absolutely no difference from either a theoretical or practical point of view between hypnotism and suggestion. The accessory sleep-like manifestations that characterize hypnosis are non-essential. The patient is brought into a state of repose and mental calmness, normal mental activity is replaced by a state of abstraction, and then appropriate suggestions are made just as in hypnosis. The chief difference is that the physician omits the preliminary suggestions designed to induce a state of hypnosis. This is what Sidis calls the "hypnoidal state."

Professor Dubois does not approve of hypnosis, nor of that form of suggestion which borders upon it, or is virtually the same. He appeals to the patient's reason, based on the fact that the patient himself has the power beneficially to affect his state under the direction, advice, and explanation of the physician; this procedure he regards as the only legitimate form of suggestion, since it not only does not interfere with the will of the sufferer, but positively and actively enlists it in the curative process. He goes farther, and in his "Psychic Treatment of Nervous Disorders" says:

To find inner health and happiness the patient must turn his attention away from himself, and interest himself in others. It is dangerous to go through life without religion, I am tempted to say without philosophy, for religion itself can be efficacious only so far as it succeeds in bestowing upon the individual who believes a philosophy of life.

Understanding from all this the various modern viewpoints concerning the subconscious mind, and to some extent at least the methods by which they endeavor to reach and treat it, remembering that it is held to be the storehouse of memories of experiences which cannot be reproduced at will, let us turn to the Writings to see what has been Divinely provided there for our guidance. First: that man is natural and spiritual. Second: that he has not one memory, but two; both of them natural; the one, his exterior natural memory, which is proper to what flows in through the senses, and to the knowledges of the world which serve him for use while in the world, but are of no use to him afterward: the other, his interior natural memory, in which is stored up everything that he has seen, heard, done, spoken, or thought, during his entire life that has had in it anything of affection.

In it are written the things of the will. It is his book of life. Nothing that is not linked with his love or affection enters it. All else vanishes. The scientist says: "Only those experiences are capable of revival that have left sufficient traces, and they are usually stored up in the order received." Swedenborg says: that if the affection be reproduced, the thoughts connected with it come forth at the same time, or if the thought be reproduced, the affection comes forth also. He tells us that affections for good and truth are stored up by the Lord in man in his interior memory from his earliest infancy to his extreme old age, and arranged in order there for use in man's regeneration, the Lord alone having charge of them, and man being altogether unconscious of them until they are revived in him and brought forth to him by the Lord Himself in times of temptation. This does not mean, however, that there

are not many memories of evil and the false in his interior memory which are there because the man felt for them an affection at the time that they were experienced. These, too, are a part of his book of life. In regard to what the psychoanalysts call automatic complexes, such as habits and highly skilled movements, the Writings tell us: Without an idea there does not remain anything in the memory, that things impressed on the interior memory are impressed on the life, and things which are impressed on the life vanish from the memory when by continual use or habit they become spontaneous. The psychoanalyst tells us that "stored-up complexes, whether conscious or subconscious, may influence the entire life of soul and body. The stored up emotional complex is distinctly the most important factor in abnormal psychology." The Church teaches: No other things become of man's life than what enter into the delights of his loves and form them, thus, which enter into his will. Man does not know while he is in this world what is being done in his internal or higher, that is his spiritual, mind, but only what takes place in his exterior and interior natural man. The interior natural man is full of evils of every kind; here the filthy things in man have their seat, and the exterior does not proclaim them. These evils must be removed before the Lord can flow in. Purifications and evacuations of the internal or spiritual man must be effected in the natural. The natural is the plane in which influx from the Lord terminates, and this plane must be subdued. When the influx of good and truth from the Lord is not received in the natural, the natural is closed.

Again the psychoanalyst says:

> Complexes removed from the censorship of the conscious mind act in an abnormal manner, under conditions not at present clearly understood may suddenly begin to act, may then tend to become automatic, and it is this automatism of these complexes, or groups of ideas and emotions, which give rise to many diseased states of consciousness.

Swedenborg says: that all evils and falsities, whether

engendered or acquired, have their seat in the natural mind; the interior natural is where the filthy things in man have their seat, that diseases correspond to lusts; that lusts are the loves of self and the world; that love or the will is man's very life; that love when defiled in the understanding becomes natural and sensual; that when a man is in natural light filthy things present themselves; that every one's lust belongs to his love, and his love to his will.

Does not all this make plain that the subconscious mind with its memories, its complexes, or groups of ideas and emotions concerning past experiences, which in an abnormal state can cause serious disease of mental origin, is one and the same with those regions of the human creature which the Writings of the Church speak of as the interior natural man in its first and unregenerate state, with its interior memory wherein are stored-up all the ideas and affections which have become a part of his life, and have vanished from his exterior memory? As to these diseased conditions that, according to the psychoanalyst arise when unregulated groups of ideas and emotions suddenly begin to act and become automatic, are these not explained by the Writings where they state that diseases correspond to lusts, that the hells induce diseases when they are permitted to flow into the solid parts of the body; that each one of us has latent in him a tendency to every evil and every falsity, which renders him liable to attack by evil spirits, and hence the body is vulnerable because the spirit is vulnerable. Elsewhere it states that man's evil will and its desires bear him on as on the strong current of a river, without his being aware of it, but that when he is regenerate, he is borne on in heavenly ways by the strong current of the Lord's Divine Providence, because his will is then in accord with the Divine Will. It must be remembered that this does not necessarily mean that because a man is evil that his body is actually ill, nor that because his body is ill that he is living a life of evil, but it does mean that either by reason of hereditary tendencies to evil, or by acquired evils in his interior natural man, he is open to attack upon a body

which has in it to a greater or less extent hereditary tendencies to bodily disease.

Emotions are physical and psychical; of body, mind, and soul. Bodily expressions of the emotions are secondary to the state of the soul or psychical state. Suppressed emotions of experiences may lead to disease changes in mind or body. It is not necessary that these remain in consciousness; they may exert a pernicious effect, even if they are subconscious.

Here again we are reminded of the danger of suppressed evils which are cherished in thought and desire, although they are not allowed to show themselves before the world, of which the Writings speak, and of how they burrow, and fester, and corrupt.

Thus far there has been quite a remarkable agreement between what the scientist has discovered, and the Divine revelation given us through the instrumentality of Swedenborg. It is when we come to the theory concerning dreams and the interpretation to be put upon them as well as their bearing upon disease states, but, above all, the sex theory as advanced by Freud and Jung, and others, that the psychoanalyst and revelation part company. The interpretation which these men put upon the great human relationships between husband and wife, and parents and children is nothing short of a hideous perversion of Divine truth. The Newchurchman knows well from all that the Church teaches him how sacred are these bonds; is well aware that marriage is a universal law which underlies all things in heaven and in hell; knows the origin of the love between parents and children. Without this teaching to guide us, every innate feeling of innocence and purity, should rise up in revolt, nevertheless, against so nauseating, so grossly material, so bestial a theory as has been given in this day by science concerning these matters. Had not the true doctrine in regard to conjugial love been revealed to us, and being revealed it must find its way more and more to the minds at least of men and women everywhere—the situation would be more appalling than it already is, although it is bad enough. The trail of the Freudian serpent is over

all; over modern art in its most extreme expressions; over literature, especially as exemplified in the work of the best (technically speaking) of the English and foreign writers; over morals and manners in every walk of life. Well might the angels rejoice, as Swedenborg tells us in one of the Memorable Relations, that at last the true doctrine concerning marriage love was to be given to the world. In groping for a conception of it, Freud has given us one which is unspeakably besmirched and loathsome, the reverse of every spiritual and heavenly thought and desire concerning it.

Freud carries his theory of sex over into dreams, and interprets the simplest and most innocent of these, as well as the most fantastic in either an absurdly far-fetched or in a disgusting way. He and his disciples argue that the dream is the wish fulfilment, and that what one cannot achieve in a waking state is achieved under another guise in dreams, and that the complexes of ideas and emotions gained in dreams become an actual part of our subconscious self, and have an effect for harm upon our bodily and mental health.

The Writings of the Church give much specific information concerning dreams. In the first place we are told that the Lord especially protects man while he is asleep to guard him from the assaults of evil spirits who at the time while his thinking part is at rest have the most burning desire to infest and harm him. The Lord places man at that time under the care of angels from the province of the cerebellum, which corresponds to the will, and to the love or emotional principle; this is done because the man's cerebellum is in a wakeful state, and his spiritual sight is opened, while his natural understanding sleeps. What the man sees in dreams at such times are representatives and correspondences of discourses in the world of spirits. One sort of dream comes immediately through heaven from the Lord. A second sort comes by those angelic spirits to whom is entrusted the office of watching over him during sleep, to protect him from infestation and assault. These angelic

spirits delight to bring to him dreams of the most beautiful description. A third sort comes by spirits near man when he is asleep. Evil spirits imitate the man's speech, and endeavor to suggest all manner of disagreeable and dreadful things. They would destroy him, and do endeavor to do this while he is in his helpless state, but they are prevented by the Lord. We are expressly told in more than one place that evil spirits are never allowed to attack man through his will, for he would be powerless to resist them if they were permitted, because the man's own will is evil. They are only allowed to attack him through his understanding, which is capable of distinguishing between right and wrong. Hence it may easily be understood why evil spirits are not permitted to influence man during his sleep, while his understanding is quiescent. From this we see the falsity of the position of the psychoanalyst concerning dreams. One of the outstanding features of the treatment of disease by the followers of the Freudian school is calling forth from the patient's memory his dreams and interpreting them in accordance with the theory already outlined.

Psychiatrists lay great stress upon the harm done to the mind and body by what they call repressions and suppressed desires. They claim that these should come out and express themselves, and that if the form which these would naturally take is hurtful to society, they may be rendered innocuous by being sublimated or turned into a more aesthetic channel. Unfortunately they are not always aware that some of the suggested harmless channels are really only a refinement of the same evil, the old foe, in a deeper form, and more dangerous spiritually than the other. This takes its rise in the fact that a large majority of the scientific men of today are frankly materialistic. The Writings have their word to say upon hidden desires and impulses, but they teach us that all those which are evil and false are not to be temporized with or disguised to ourselves, but are to be shunned with horror as sins against God. To do this is not to repress, but to overcome, and no disease can possibly flow from this sort of endeavor.

The diseased mental states treated by psychotherapy are hysteria, psychasthenia, melancholia, and various forms of mild insanity. Whatever may be said concerning the causes of other diseases, it is a general truth that, irrespective of such persons as are born defective, or are retarded mentally by the effects of some acute disease or injury in childhood, or are rendered temporarily insane by acute disease or shock in later life, persons who suffer from mental disease of the types enumerated do so either because they have allowed themselves to become self-centred, or have become unbalanced in mind as a result of indulgence in some form of dissipation. The hysterical state is primarily egotistical and introspective. Psychasthenic and melancholic states are those of doubt, distrust, worry, fear, dismay, and depression. States of insanity are marked by delusions of personal grandeur and importance, of belief that the person is persecuted by others, by states of contempt and hatred of others, which are prone to eventuate themselves finally in murder or other crimes. Insanities of this type are the inevitable consequence of evil lusts, having their origin in an unregenerate natural man that has closed itself to higher things, but which might have been brought into the order and sweet healthfulness of heaven.

The constant morbid self-analysis and introspection of the hysteric, the melancholic and the psychasthenic, cannot be classed with that wholesome self-examination, that seeking for the true motives that underlie our thoughts and acts which the Writings teach us we should practice if we would be regenerated. The first leads to states of egotism, doubt, distrust, fear, over-sensitiveness, a warped outlook on life, with a sense of injury and self-pity; the second to a conscientious and sincere effort to lead a genuinely spiritual and regenerate life, and this can have only a salutary effect. I have in mind three people who are in a fair way to go down to spiritual shipwreck under psychoanalysis. The first has deserted every responsibility of married life because the "psychological contacts" can no longer be endured. The second, unmarried, has left home,

because the psychiatrist assured her that she was suffering from a "Mother complex." The third is so minutely and constantly introspective that a nature once sunny, unselfish, and happy, is becoming morbid, unhappy, and a source of anxiety to an affectionate family. How truly the Writings say:

> The proprium of selfhood of man consists in thinking about himself on every occasion, but the heavenly proprium in thinking about the Lord and the neighbor. Man who is in the love of self looks only to himself, and thus immerses his thoughts and affections in what is his own.

In relation to our fears and anxieties they say: "The more interior and perfect the angels the less they are concerned as to what is past, or think about what is to come."

In psychoanalysis it is quite fully recognized by many of our leading mental and nerve specialists that there is great danger of the psychiatrist being led astray by his pet theory, whatever it may be, into suggesting to a patient ideas and motives which he does not really possess, and which have been no part of his actual experience. It is well-known that as a rule people suffering from mental disorders are highly suggestible in type, and will readily and unconsciously adopt as their own a multitude of ideas suggested by others. In many instances the psychiatrist has implanted his own theory, and then unearthed it, believing that he has uncovered the subconscious mind of the patient. At present the New York Academy of Medicine, a body of the most distinguished and renowned practitioners of all branches of medical science in this country, is taking psychoanalysis with a large grain of salt, believing that in the future something of distinct value in the cure of disease will work out of it, but that at this period of its history it is distinctly on probation. In the therapy of the future psychoanalysis and psychotherapy will no doubt come to have an honored place, but they must first learn their limitations, profit by their mistakes, cast aside false theories, and acquire genuine truths in place of apparent truths or actual perversions of truth.

To my mind the one legitimate form of psychoanalysis and psychotherapy practiced today is that used by Professor Dubois of the University of Berne. He obtains the patient's confidence, uses simple, direct, and searching questioning with the patient in a state of complete consciousness and freedom, and then enlists him by the exercise of his own reason, and by the development of that reason to the carrying out of wise advice and helpful suggestions which have in them no hint of hypnotism, nor of that form of suggestion which is its virtual equivalent.

Dr. Coriat says:

> In hypnosis the subject is in touch with the operator, and consequently there results an automatic obedience, or the carrying out of suggestions made before hypnosis. It is a mental state brought on by suggestion. Suggestions given to a subject during absent-minded states, or in states of hypnosis, tend to remain in the subconscious mind, and to act themselves out independently after the artificial state has been terminated; it makes no difference whether the subject remembers the suggestion or not, the effect is the same. By crystal gazing a state of abstraction is brought on which puts the conscious mind to rest, and releases the subconscious mind, and opens it to suggestion.

In automatic writing, the subject brings himself into a state of abstraction, and when this is accomplished his hand begins to write automatically, and this writing is supposed by the psychoanalyst to be the product of the writer's subconscious mind. The New-Churchman, however, knows quite well that the person so writing is under the control of dangerous materialistic spirits, who flowing into his interior memory are able to call forth from it mere knowledges, and flowing into man's exterior memory they make it impossible for man to speak from his own memory. This the Writings of the Church make very clear, and they emphasize that when men places himself under the control of spirits it is attended with danger to his soul.

Whatever methods are used among those just enumerated, they one and all seek to penetrate the interior memory of the subject and to control his will when he is unaware of it. However humane may be the motives from which

this endeavor springs it is not a legitimate procedure, for it conflicts directly with the following spiritual laws. The Writings state, in many places, that however man may require to be restrained externally for the good of society, the Lord never interferes with his will beyond this point, nor in any way attempts to control his freedom of thought, or the exercise of his reason; also, that a subjugated mind has either no will, or an opposing will; and that unless man is kept in freedom even to do evil, good cannot be provided by the Lord, since only what is voluntary is of any value in his regeneration.

Therefore we must be left in freedom, yet this same freedom misused resulting in disordered interior states has power to bring about disordered conditions of mind and body. To guard ourselves without and within, to be brought back to mental health and maintained in it, we must, while not neglecting the help of a wise physician, take up the work of regeneration, must refuse impure and evil suggestions made us by evil spirits, must recognize that they flow from this source, must refuse to claim them as ours, must subdue egoistic tendencies, must turn away from fears, distrust, contempt of others, resentment when we are not favored, must keep ourselves constantly turning toward the Lord. He is our true Physician, and He, working constantly and beneficently from within to bring our natural man, both exterior and interior, into order, so that it may be in harmony with heaven, will bring to our use in what He, and He alone knows to be the proper time this or that remaining good affection or thought from the interior memory where He has stored and arranged it for our use in time of need. We are told that none but the Lord understands our interior states, and He, keeping watch and ward over the unseen, is ever present to help us. We are not asked to cope with that of which we are unaware. We are told that "externals are under man's control," and this being so, if we do our best to overcome with the Lord's help those evils which come under our conscious view in freedom, if we keep our attitude toward Him a right one,

He will never allow us to be made sick in mind because of anything that lies too deeply hidden in our interior natural mind and memory for us to be conscious of its presence.

GERTRUDE CROWNFIELD.

THE MIND AND SPIRIT OF THE CHURCH

By the Rev. John W. Spiers

IN the fourth book of Milton's "Paradise Lost" there is the story of the angel Ithuriel and his sharp pointed spear. The scene is in the Garden of Eden with Adam and Eve. Satan also is there, but he is disguised and unrecognized—

> Squat like a toad, close at the ear of Eve,
> Assaying by his devilish art to reach
> The organs of her fancy, and with them forge
> Illusions as he list, phantasms and dreams.

The angel Ithuriel has been sent to warn these innocent citizens of the Garden. He must show up Satan. And since his spear has the magic power of showing things as they are,

> Him thus intent, Ithuriel with his spear
> Touched lightly; for no falsehood can endure
> Touch of celestial temper, but returns
> Of force to its own likeness.

At the touch of this spear, Satan, revealed in his true colors, starts up discovered. It was the task of Ithuriel to make a fact stand out!

The Christian world today needs Ithuriel and his spear. For it is beginning to appear that our Graeco-Latin and mediaeval intellectual and institutional heritage is not yet the tabernacle of God, in spite of some recent alterations in it. Satan, too, has had a hand in building our mental and social house. But to guard against him and to drive him out we must first show him up. And is not this the one hope of the world—that we shall some day see things as they are? Our Lord implied as much when He said that we should at last know the truth, and that this truth would

make us free. Moreover, when He said, "If ye abide in my word, ye shall know the truth," is it possible that He put Ithuriel's spear into our hands?

At the beginning of the Christian era no clear view was had of what we now know as universal law. Invisible, superhuman powers ruled things arbitrarily. (Lucretius, it is true, taught law and uniformity in nature.) Today, however, Pilot's question, "What is truth?" is receiving a definite answer. Truth is the way things habitually act. It is reality and its laws. Mystery, it is true, and the emotional reaction to it called mysticism, will ever be fundamental human experiences. But the realms of sure knowledge and "fixed" law are now widening continually. And in accord with our Lord's words, the companion of this new truth is the new freedom. Waters have broken forth and the wilderness has begun to blossom.

Illustrations of the natural fulfillment of this prophecy are numberless. We may cite the interesting work of Luther Burbank. This rests upon three general laws of being. First, that forces within nature are unceasingly in the effort to produce all manner of forms of beauty and life, both plant and animal. But, second, that this creative urge can find expression only when the conditions are favorable: plants will grow and variate only under certain conditions of climate, soil and breeding. Thus Mr. Burbank, in *The Mentor* of August last, writes:

> Plant-breeding is the intelligent application of the forces of the human mind in guiding the inherent life forces into useful directions by crossing to make variations and new combinations of these forces, and sometimes by radically changing environments, both of which produce somewhat similar results.

The third general law implied in this quotation is that human intelligence and will-power are capable of searching out and of combining these conditions, and so of *co-operating* with nature.

Slosson's "Creative Chemistry" shows these same general laws at work in the field of chemistry; and with like

wonderful particularity and invaluable results. The new truths relating to things mechanical are familiar to all. From these three sources alone, farming and industry and common life have been revolutionized in less than a century and freed from countless age-old limitations. Here at any rate, in the realm of natural life, we are finding the truth, and the truth is making us free.

Before speaking of other realms of truth and freedom, let us ask ourselves, What was the spear of Ithuriel which, when touched to the earth, revealed her secrets? It is quite clearly a certain method or habit of thinking, called by some the "scientific method" and by others "creative thinking." This mental mood seems to possess at least three conspicuous qualities. It is, first, independent of (while at the same time *rationally* dependent on) human tradition and authority as such. It questions whether the "traditions of men" are the commandments of God or not. It respects the force of the facts alone; and, of course, of such hypotheses as easily take in and rationally explain all the known facts. Thus Columbus did not surrender his theory of the earth because of the popular belief that it was flat. Martin Luther and Thomas Jefferson were not overcome by the traditions of papal and kingly authority. Nor was Carlton Parker afraid to question the traditional relations between employer and employee. Obviously, as William James points out, where faith and authority are conditions for the discovery of the very facts which support them, we may legitimately believe more than we yet know. But this reverence for an accepted opinion or an unproved theory is tentative with the creative thinker. He is always ready to change his mind.

This type of thinking is also characterized by its observant curiosity. The true thinker investigates and experiments. Thus Farraday, wondering what would happen if he revolved a disk of copper between the poles of a horseshoe magnet, discovered the principle of the electric dynamo and motor. Arthur Nash was sufficiently enterprising to test out some new and better industrial principles and

policies. Pittsburgh is experimenting with the Single Tax. The *Scientific American* is curious to search out the facts in the field of psychic phenomena. There is no portion of reality or truth which is taboo from the prying and testing of the creative thinker. He is critical of everything and of everybody—and especially of himself.

In the third place, this intellectual attitude is thirsty for progress. It seems as if average life and thought, even in our universities and seminaries, are more static and scholastic than dynamic and progressive. Most people seem satisfied to accept established authority and vested interests as they are, and to "let well-enough alone." But the real thinker, besides being thirsty for truth, is also hungry for better things. Would Edison have invented the electric lamp if he had been satisfied with the old oil lamp? Would Swedenborg have been qualified to explore new realms of life if he had beeen satisfied with the old knowledge? The development of modern historical science and criticism has been largely stimulated by the hope of helping on the present from the experiences of the past. The modern Caesar may fear the modern Cassius because "he thinks too much"; but it seems to be true, notwithstanding, that what is best in our present civilization is the work of those who yearned actively for better things, and who valued the praise of God more than the opinions of men.

The spear of Ithuriel in our own age, then, seems to have been this independent, curious and progressive kind of thinking. At the touch of this sharp-pointed spear the universe has been pouring forth its secrets,—these laws and truths about life which are making us free as never before. "Ye shall know the truth, and the truth shall make you free." The Lord be praised for Ithuriel's spear!

Now, do we not need this spear of Ithuriel in the field of religion as well as in the field of science and politics? Jesus Himself certainly had this spirit in His exposures of the hypocrisies of the Jewish Church. So also did Luther and Swedenborg. John Robinson, the minister of the Pilgrims, possessed it. Read over again these remarkable

words of his, recorded by Edward Winslow in 1646, and catch afresh their independent and progressive spirit:

> He (John Robinson) charged us before God and His blessed angels to follow him no further than he followed Christ. And if God should reveal anything to us by any other instrument of His, to be as ready to receive it as ever we were to receive any truth of his ministry. For he was very confident the Lord had more truth and light to break forth from His Word.
>
> He took occasion also miserably to bewail the state and condition of the Reformed Churches, who were come to a stop in religion and would go no further than the instruments of their Reformation. As for example the Lutherans, who could not be drawn to go beyond what Luther saw; for whatever part of God's will He had further imparted and revealed to Calvin, they will rather die than embrace it. And so also, saith he, you see the Calvanists, who stick where he left them, a misery much to be lamented. For though they were precious shining lights in their times, Luther and Calvin, yet God hath not revealed His whole will to them; and were they now living, saith he, they would be as ready and willing to embrace further light as that they had received.
>
> Here he also put us in mind of our Church covenant, whereby we promise and covenant with God and with one another to receive whatever light or truth shall be made known to us from His written Word. But withal he exhorted us to take heed what we received for truth, and well to examine and compare it with other Scriptures of truth, before we received it; for, saith he, it is not possible the Christian world should come so lately out of such thick anti-Christian darkness, and that full perfection of knowledge should break forth at once.

This Separatist declaration of independence sounds the keynote of this new age. Nevertheless, is anything so rare in *average* religious circles today as this wholesome mental attitude?

Truly, no bondage is quite so terrible as either unwillingness or inability to change one's mind! The Psalmist complained of unregenerate men (ourselves), "Because they have no changes, therefore they fear not God." Of course, one may not be convinced of the facts. *Is* pain other than a delusion? *Can* human nature be changed? *Are* our creeds just human theories? *Is* the New Church individual-

istic? This inability to recognize facts, however, may be only a symptom of intellectual myopia. The rays focus outside the retina: one looks at a fact and does not see it. "There are none so blind as those who *will* not see." Of course, also, one may be ignorant of the facts supporting a theory, and so be blinded to the truth in the opinion; just as in geometry ignorance of previous theorems makes invisible the truth of a later theorem. A third cause for narrow-mindedness is laziness. It is so easy to "rationalize"—to find plausible excuses for remaining of the same mind. It is so hard to really think—to seek for the further truth which builds out and frees the mind from its former limitations. Columbus had to fight his way into the truth of the earth's roundness. His opponents had only to quote Scripture and appeal to "common sense." For many reasons it is often a very disturbing experience (albeit a very salutary one) to change one's mind.

The central religious problem of our age is the development of open-mindedness in religious matters. How otherwise may men hope to free themselves from all the prejudice and error which now enslave them?

But is the New Church also filled with this same "rationalizing" narrow-mindedness? Like the Pharisees, "Are we blind also?" Let us carefully consider this possibility. The problem of the future of the New Church is concerned with both its inward state and its outward development. Our usefulness to the world, however, will depend more upon our spiritual state. If we are guilty of this evil of self-sufficiency and complacent pride we should surely, as we value our salvation and that of the world, examine ourselves so as to know it.

From the point of view of this paper, it is our connection with Swedenborg's contribution to the Christian Church which differentiates us from other varieties of the common faith. So far as the Christian and spiritual life itself is concerned, the present writer, at any rate, has found as much of this in other churches as in his own. Our uniqueness, therefore, and hence our place among the churches,

seems to be primarily in those peculiar insights and values which our closeness to Swedenborg ensures. A brief restatement of the essence of this contribution will shed some light upon the problem of the present state and future prospects of our Church.

That Christianity is already in the ante-room of a New Age is admitted by all. Swedenborg, standing upon the threshold of this new Temple, found written above it *Nunc licet*—"Now it is permitted to enter intellectually into the mysteries of faith." The modern religious situation confirms his prevision. Moreover, the new light coming into this opening rational from the "clouds" of nature and tradition (especially the Bible), and the new civilization and Christian life which are resulting are, according to Swedenborg, the long expected Second Coming of the Lord Jesus Christ. "The tabernacle of God is now with men." Swedenborg thus stands related to our day as its Herald and Interpreter. But he is also the Prophet of the Lord in His Second Coming. This conviction grows as the spiritual purity and rational dignity of his message increasingly commend it to the Christian conscience. He speaks the old Gospel, it is true, but he makes it in many ways a new Gospel. For we find in his works a fuller disclosure—another "fulfilling"—of the mind of the Lord; that is, of His Word. Thus the traditional knowledge of the person of Jesus Himself is enriched by his insights into the Trinity. And other old Christian views concerning man and his salvation, concerning the Scriptures and the spiritual world, become filled with such an additional content as not only purifies them of erroneous accretions but rationalizes and revitalizes them. Swedenborg, then, up to the present hour, stands related to this age as its greatest religious teacher.

As rapidly, therefore, as his insights are assimilated and inwrought with the progressive and sympathetic elements in modern Christian thought and life, Swedenborg will become a most important teacher and guide in its progress. And to aid in this work is, as the present writer sees it, the *distinctive* function of the New Church as a Christian

church among the Christian churches. But is it, as a matter of fact, doing this work as it might and should? And if not, what is lacking? Is it the spear of Ithuriel?

There is coming to pass in these wonderful days a new type of religious federation. It is democratic in the sense that it is full of fellow-feeling and mutual sympathy. The individualism of the self-satisfied dogmatist is passing away. Truth, as is now being realized, is not a fixed and static thing, it is a living and growing organism. Statements, scriptural or doctrinal, are not truth. Truth is a living perception wrought into practical values. And because this understanding and application are ever developing, so is truth, that is, as the finite mind apprehends it. Absolute truth is known to the Divine only. Now all this means, as we have already shown, that minds must cooperate in the discovery of truth. Any church, just as any branch of science, which is so individualistic as to think that it alone possesses the infinite truth of God, and does not need the aid of other churches, is doomed to a narrow and stagnant life. As the scientists and the social workers get together to compare, correct and fill out their insights by mutual criticism and instruction, so does this democratic church which is even now coming into existence. But let me cite a concrete illustration. In Newtonville, Mass., at the Church of the New Jerusalem, there is conducted every Monday night a Community School of Religious Education. Some two hundred and more people from five different Protestant churches assemble to be instructed in all phases of the Christian message and life by highly specialized professors of at least four "different faiths." The present writer has been listening for some weeks to all of these teachers, he has been dropping in suggestions and helpful insights whenever it seemed useful, and as yet he has heard or found hardly anything fundamentally out of sympathy with the insights of Swedenborg. Moreover, there is no objection to Swedenborg's name or writings being quoted; the only objection comes when anyone is quoted as the Catholics quote a Papal pronouncement. It is only the imperialism

of the Catholics that is antagonistic to this new democracy. Only intolerance merits intolerance. A helpful rational and spiritual insight, from whatsoever source, is always welcome, for the atmosphere of this new religious democracy is scientific and progressive. And its instincts are very sensitive, for it truly hungers and thirsts after righteousness. In short, it has found and is using the spear of Ithuriel!

Another result of the use of the scientific method in studying the Scriptures and the history of the Christian church is the new theology, which cuts back of the still prevalent Graeco-Latin and mediaeval theology, and bases itself directly upon the facts of Christ and His teachings as we may now know them. While Luther was our first great religious Modernist, it was chiefly the ecclesiastical "tomb" that was opened with the Reformation. The real opening of the theological tomb was reserved for the nineteenth and twentieth centuries. When the smoke of the battle which is still going on has cleared away, and when extremists have recovered their equilibrium, it will be found that this historical recovery of the obscured Gospel constitutes a veritable Second Coming of Christ. His glory is again appearing as these "clouds" of heathen tradition are rolled back; or, to revert to our first figure, Jesus is again rising from the tomb. It is truly astonishing, moreover, what an ever-increasing harmony exists between this new and scientific theology and the system of Swedenborg. A careful reading of "The Recovery and Re-statement of the Gospel" by Doctor Loran David Osborn, (University of Chicago Press) will convince any open-minded Swedenborgian of this most significant fact.

Still another result is the hearty and full reconciliation of all sincere and well-informed people to the Christian Church and its Gospel. For this re-statement of Scripture in terms of modern culture and experience is making it impossible to overlook its real meaning and vital importance. The new graded courses of Sunday-school lessons, such as those published by Scribner's and the University of Chicago,

are gripping even the children with a sense of the spiritual beauty and human interest of Gospel truth; provided also, as is the case in the First Baptist Church at Newton Centre, Mass., the teachers are using intelligently the new "project" or concrete method of training and instruction. Any fuller discussion of these movements for the spiritual revival and scientific restoration of the Christian Church, however, must wait for another article. This much has been said to show that the question before us is not simply an academic one with potential values, but one already tested and found to be of great practical value.

In the "Divine Providence" (n. 338[8]) Swedenborg himself says that "the doctrines of all churches, viewed interiorily, teach life." He also asserts that only the external men of the churches uphold faith alone in the sense of instantaneous salvation apart from means. If now, as we have interpreted it, the Second Coming of the Lord consists essentially in an opening of the human internals, and in new rational light and life therefrom, then it is only what would be expected that the charitable type of religious federation just exemplified would be finding this interior and correct view of the traditions of Christianity. This does not mean, however, that all progressive churches will eventually unite; for as Swedenborg reasonably contends (*Ibid.*, n. 326[10]), "the heavenly Man, which is heaven, must be composed not of men of a single religion but of men of many religions." But it does mean, it seems to me, that all the churches will eventually either cooperate as brothers or die out; and that the New Church also must either cooperate or die out. In other words, to be in the "stream of Providence" in these days, the New Church must acquire the democratic attitude and seize upon the spear of Ithuriel. Only thus can it remain a living church.

The New Church does not seem to be developing as she should. And yet the primal instinct of any healthy organization is to grow, both in its own internal values and power and in its outreaching services and influence. Unless it grows it necessarily becomes stagnant or smaller. Living

things must grow. Now, as we have said, Christian truth with practice is a living and growing organism. But has the New Church yet realized the full meaning of this fact as shown above? It would seem not, if we may judge from the fact that New-Churchmen do not, in the writer's experience, value community schools of religious education, and also from the fact that the "best read" in Swedenborg boldly assert that they need no outside help in arriving at the truth. And then, too, how rarely do New-Churchmen show any sympathetic interest or knowledge in the books and movements of other Christian churches. Does this mean that we are still individualistic, that is, sectarian, in our point of view? Does it also mean that we are imperialistic, that is, dogmatic, in our mental attitude? And, if so, is this after all anything but ignorance and prejudice on our part? If the answers to these questions are all in the affirmative, as the present writer thinks probable, it is no wonder that we fail to develop as we might and should. The very heart of all progress, the ability to advance into fuller light from the assimilation of new ideas, is diseased in our midst. We stand proudly alone. We are therefore left alone. We are stagnant; or, as statistics might show, losing ground.

Growth, then, means constant change. It requires assimilation and adaptation, experience and experiment. And above all, progress needs cooperation with all pertinent agencies. Now, although a very wholesome thing, this is a very painful thing to some people. It disturbs that false and easy security into which we ever tend to settle. Nevertheless, the Psalmist was right: without changes we cannot truly fear God. For new insights reveal unsuspected errors and lead to new duties. But old ways less pleasing to the Lord are not given up for new ways better pleasing to Him without some struggle. A well-rounded progress, however, always means in the end a greater freedom and a securer peace. The policy which this paper is seeking to recommend to all who rationally perceive its righteousness may demand much alteration of old viewpoints and

habits. The assimilation of new ideas, or "going through the mill," as it is called in academic circles, is often a very upsetting experience; nor is the power to cooperate sympathetically with other people of varying points of view developed in a day. In short, the sharp-pointed spear of Ithuriel when turned against ourselves is like a surgeon's knife!

Nevertheless, any needed changes in our personal and church life looking to our growth in righteousness and usefulness can be accomplished only by our own efforts. The Lord can operate for us successfully only as we cooperate as of ourselves, that is, labor earnestly, but praise Him alone for all our fruitfulness; "for it is He that hath made us, and not we ourselves." Shall we all labor together, then, in mutual tolerance and brotherly sympathy, to heal the heart of our beloved New-Church society? Cost what it will, we cannot, so far as we see this need as a true insight, hesitate to do all in our power to advance the cause of democratic and scientific religion in our midst.

How otherwise, in conclusion, can we ever hope to inject in a sympathetic and acceptable manner the beautiful insights of Swedenborg into the present religious situation? If we stand aloof, they must stand aloof. If we are unacquainted and unsympathetic with their feelings and insights, how can we expect them to be open and friendly to ours? But of this we may be certain—the Lord will not let the profound and vital insights of Swedenborg be hid under a bushel. No! not if He has to break the wine-skin of the New-Church organization and pour its wine into some new container; a vessel which will be more ready to put itself to the lips of the thirsty.

May this judgment, O Lord, pass from us. Teach us, we pray, the real meaning of Christian love and brotherhood. Give us the spear of Ithuriel. For thus only may we truly abide in Thy Word, and so abiding find the truth which will make us free. Amen.

JOHN W. SPIERS.

THE NEW CHURCH AND ITS RELATION TO OTHER CHURCH BODIES

By George C. Warren *

IN discussing the New Church I feel we should always bear in mind, and as far as practicable preserve in expression, a distinct difference between the New Church as an ecclesiastical organization and the broader New Church as representing those who at least believe in and attempt to practice the charity and doctrinal beliefs which have been coming into the world of religious thought under Divine Providence since the Last Judgment, and for nearly two hundred years under the guidance and special Divine instruction of the Writings of Emanuel Swedenborg. In our expression and even in thought we are too apt to think of the New Church as a little organized ecclesiastical body, although I believe few of us really take that narrow view. I should hate to believe that our little body of a few thousand persons constitute all of "The Lord's New Church." I am glad to believe that the term fairly applies to unnumbered people throughout the world, who, under the best progressive thought of the New Age, have come to have some insight into some truths of the New Church, and endeavor to practice charity, however much their church rituals may cling to old and quite generally exploded doctrines of prior ages. As I see the matter, inclusion in such broader New Church does not necessarily mean a direct knowledge of Swedenborg or personal reading of his theological writings, although such reading and knowledge are highly important and helpful in the understanding of, and in the effort to practice, the tenets of true modern doctrine and life.

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* Read before the New-Church Club, Boston, March 12, 1924.

I am glad to believe that the broad New Church is coming into religious thought with wonderful rapidity, and to a far greater extent than any of us realize; and that, within the natural lives of some of us, it will be the general religious thought of the world. We can see much of it in our daily experiences. It means much along this line, when we see the ecclesiastical denominational bodies joining in federations for the charitable good of mankind, with no suggestion of ecclesiastical differences. It means much, when a leader of such interdenominational co-operation, after frequent federation meetings in our New-Church house of worship in Boston, can reverently say, "You have the form of the Christian religion in which all the churches can unite"; further, when other ministers of the older bodies can say that they believe what our ritual teaches, and that they do not see our distinctive difference, nor why it is necessary for us to maintain a separate organization.

How very seldom we hear anyone seriously argue for the resurrection of the natural body! What body now believes and teaches the old doctrine of the Vicarious Atonement? That doctrine has been practically supplanted by Swedenborg, and by the New-Church doctrine of salvation by the life of charity and use. The "modernist" theory, however much it may for the time being be wrong, in some of the concluding details shows that many of the old doctrines have lost their hold in the light of the New Age, and that a rational theology is being demanded to take, and is taking, their place. The old doctrines are being rapidly supplanted by the new, through the promulgation of Emanuel Swedenborg and the dissemination of his teachings through the New-Church organizations based thereon.

Swedenborg argued that one crowning feature of his mission was to rationally save the Bible from being rejected through an age of rational science. This is being accomplished. Its need is well shown by the recent suggestion of a well-meaning minister, that a new "Modernist Bible" be formed, based on the life of Abraham Lincoln—who would be one of the strongest in opposition to such a movement.

A similar suggestion about two years ago of a noted lay writer, H. G. Wells, is of the same order. Without the teachings of Swedenborg entrusted to us as an organization, there would be grave danger of such a culmination. This indicates one most important relation of the New Church to other church bodies; for Swedenborg teaches that a church is a church by having the Word, and according to the measure of its understanding of the Word.

Answering this suggestion of a "Modernist Bible," one of our best known "Greater Boston" Unitarian ministers queries: "Has the time come to compile such?" He is quoted as adding:

> There is no doubt but that the general moral tone in the United States today is higher than it was in ancient Israel, when the various books of the Old Testament were written. Today we are giving thousands of dollars toward the support of little ones in Germany, the children of our recent enemies. What would we think of the man who, when asked to subscribe to so humane a cause, should answer, from Holy Writ, "Happy shall he be who taketh thy little ones and dasheth them against the stones"?

Continuing he says:

> Cruel, vindictive and superstitious though the Hebrews were, it does not follow that those time-honored writings of theirs should be put aside. . . . There is so much that is inspiring and valuable in Shakespeare that we can well ignore the displeasing. In the Bible, religious emotion has reached the highest level. Nowhere can we find such wealth of Divine-like sentiment. Rare old book, we cannot part with it, nor do we wish to part from it.

It is clear that both of those God-loving and useful ministers are thinking and writing about the natural sense of the Bible, and more or less from aesthetic, poetic points of view. Based on that alone, there is much in the Bible which could not have lived through the ages of the past, and cannot continue to live long in the future. But the Lord in His Providence has destined His Holy Word to live for all time. Notwithstanding all the invectives that have been hurled at the Word, and are now being hurled with renewed vigor, it is the most broadly published of any book the world has ever known, or ever will know.

In loving sympathy we can give the world and its religious teachers the information which is entrusted to us, that everything in the inspired Word has an internal, spiritual, correspondential meaning, which, in importance, far transcends the literal, natural wording in which it was issued. We, however, cannot accomplish that to its fullest extent by anything along the line of holding aloof from other well-meaning, God-loving, ecclesiastical bodies, nor by not sympathizing to the fullest extent with all that is good in them. Let us then continue to federate with other bodies just as far as they will invite, and as we and they can federate without sacrificing the essentials for which we and they, for the time being, stand.

Referring to the text quoted above regarding the naturally inhuman happiness of dashing our little ones "against the stones,"—whole sermons could be written on the affirmative, constructive, loving, internal sense of the Word in speaking of little children. For the present let us content ourselves with brief statements. We are taught that fundamentally in the inspired Word "little ones" or children mean innocence or charity, and the beginnings of such a spirit. "Stones" signify truths. But when the Scriptures speak of the evil, an opposite meaning is signified. The little ones of Babylon signify the falsities of evil, and the stones upon which they are to be dashed mean the true principles by which they are judged. Hence the deeper meaning is, "Happy is he who destroys the falsities of evil when they spring up within the church, in himself individually, or collectively in society."

Could anything be more beautifully constructive than such internal, correspondential meanings of the Scriptures? And bear in mind that they are not meanings invented for this or that particular text, for we are shown that wherever the words "children" and "little ones" occur they have such meanings; and the context shows whether they are used in a good or an evil sense. And also remember that it is written that "Without a parable spake He not unto them." This is true of the books of the Word written in the ages

before, as well as during, and after, the Lord's life on this earth.

In a recent address, filled with New-Church fundamentals, by our Mr. Clarence W. Barron before the British Empire Chamber of Commerce, the following statements occur:

> Church and State have been separated only that they might be the better developed individually, and now are being socially united, each supporting the other.
>
> The State recognizes that it rests upon religion; the Church recognizes that religion is defended by the State.
>
> In the future it will be more clearly seen that government is the highest charity, and that a man has a religious duty to vote and to serve; indeed, that his government may in true faith be his religion, because true religion is service to one's fellowman.

Has anyone seen any denial of those broadly published statements? Could such lack of denial of such statements have been possible a century or even a half century ago? Is it not further proof of the coming of the "new" in the best thought of the world today.

Still more recently Professor L. Kirsopp Lake of Harvard College, in an address on the "Church of the Future," said:

> We are living in a fool's paradise, if we think that there is no danger in the situation. The change of thought, beginning with the nineteenth century, brought about by the modern sense of justice, the discoveries of historians at variance with the teachings of the Bible, and theories introduced by scientists of natural history, have resulted in the splitting into three parties of almost all Christian churches of all existing denominations.
>
> These parties are, first, the Fundamentalists, who keep the old doctrine unchanged, and listen to no argument. The second, a small group, whom I shall call Experimentalists, and who have lined themselves up with intellectual thought, claim that no man has the right to define for all time the facts of religion and require all to believe them. They believe that in finding out facts for themselves and combining observations, lies the only basis of sound religion.
>
> The third party, the Institutionalists, feel a sense of the importance of the work done by the churches in the past, and wish to preserve the church as it is with all the old traditions. They want

to prevent a controversy, and keep as many in the churches as possible. They acknowledge the right of intellectual thought, but want to maintain the old creeds from an emotional standpoint.

Creeds are a fair statement of what the churches thought once, but are by no means a statement of what we think now, and some of them should be dropped. Ahead of us lies a period of disruption, which will drive thousands from the churches. Where the devil of malicious controversy enters, there is no place for spirituality.

If Professor Lake knows anything of the New-Church organization, he would probably place it among the small group of "Experimentalists." What he says about creeds is especially worthy of note. Professor Lake may know little of Swedenborg or the New-Church organization; but he is animated by that spirit of searching into truth which begins to show itself in the churches.

I am a strong believer in our organization as a distinct body, known and designated as the "New Church," and as a nucleus from which what we are taught can emanate. In fact, I believe that such an organization, made as large and active as possible, is essential as the vehicle through which the "new" can reach and is reaching the world. I cannot agree with those who study and believe our distinctively expressed doctrine, but feel they can accomplish more for the New Church by affiliation with the older and larger denominational church bodies, when it is practicable to unite and worship with our New-Church organization. "In unity is strength" in every organization—whether business, political, or religious. On the other hand, I cannot agree with those who feel that we should neither worship in the churches of others, nor invite them to worship in ours,—yes, preach in our consecrated pulpits, and read from our consecrated Bibles, and speak from what is in their hearts for the sacred good of our natural world and the heavens which surround it.

Believing, as I firmly do, in New-Church organized activity, I have never read, nor heard it claimed, that Swedenborg predicted that there would be a separate organization of the New Church. In fact he seems to have wisely left

that to the operation of Divine Providence, and to the then future of the world and its thought. Nor, as I understand it, did Swedenborg ever predict that the New Church as an organization would ever include the older organizations as a whole, or that it would be desirable to accomplish that result. On the contrary Swedenborg did say:

> It is from doctrine that sects are named, which would not be if men would make love to the Lord and charity toward the neighbor the chief things of faith. Doctrines would then be only varieties of opinion respecting the mysteries of faith, which truly Christian men would leave to every one according to his conscience, and would say in their heart that one is truly a Christian when he lives as a Christian, or as the Lord teaches. Thus from all the differing churches, there would become one church; and all the dissensions which exist from doctrine alone would vanish; and the hatreds against one another would be dissipated in a moment, and the Lord's kingdom would come upon the earth. (Arcana Cœlestia, n. 1799.)

In quoting this in the "Path of Life" (p. 156), its compiler, the late Rev. John C. Ager, gives it the significant paragraph title, "Charity and Not Doctrine the Essential." It is worthy of note here that Swedenborg never resigned from his membership in the Lutheran Church, and that he received the Holy Supper in that Church near the close of his earthly days. In other words, while, during the last twenty-seven of his eighty-four years of active life on earth, he was engaged in the most colossal theological work the world has ever known, teaching the "new" and combatting the errors of the "old," he maintained worship in the religious organization in which he had grown up, although not by any means agreeing with much of the doctrine taught by that church.

Let us then "strive on" to do our best "as God gives us to see the right," and with "charity for all" leave the results to the Lord, without complaint and without discouragement at small numbers in our New-Church organization, with full faith that what He sees to be best under charity and activity will be for the best good of the world. "Rome was not built in a day," nor can we expect a few centuries to be sufficient to eradicate false doctrine which was the result of

many centuries of development. Looking back two centuries, we can see that much has been accomplished in the "New Dispensation" which was then established.

"This is my commandment, that ye love one another." All nations and people now acknowledge that God is love. Of God in Jesus Christ a large part of the world still asks with Pilate, "What is Truth?" In finance, gold, representing the goodness of love, is accepted on a parity in all countries and by all peoples. Silver, representing truth, has varying values in the several countries. So in religion love is now universally accepted as the highest standard of goodness wherever it exists. Probably for a long time to come there will be wide variance with respect to truth. It is our province to give both to the best of our organized ability; and, in my judgment, that cannot be accomplished by hiding our talent in the earth, nor by putting our light under a bushel, nor, as I see it, by holding ourselves aloof from other church bodies in a sort of "holier than thou" attitude.

We can get, and are learning, much in charity and love from the numerically stronger bodies which are equally earnest with ourselves; and in turn we can modestly give much, and I believe are giving much, to the world in useful doctrine on truth, even though we may not be measuring up to all we are taught in charity and love. Federation, in my judgment, is one of the avenues for accomplishment of both; and it is a matter of great satisfaction to me that the federated bodies of Greater Boston and Massachusetts are willing and glad so frequently to use our Boston New-Church house of worship for their deliberations, and to take us into their membership.

The present more or less acrimonious discussion between the "Fundamentalists" and "Modernists" on matters of truth, with no variance in the matter of charitable use, is, in my judgment, "the storm before the calm." In that we can be of much use. It is fitting that this New-Church Club of Boston should take the initiative, as it is doing, in an effort to give to the world the truth which has been Divinely entrusted to us.

GEORGE C. WARREN.

READING SWEDENBORG— A HELP FOR EVERY MAN AND WOMAN *

By Clarence W. Barron

"You are writing a Gospel, a chapter a day,
By the words that you do and the words that you say;
Men read what you write, whether faithless or true.
Say, what is the Gospel according to you?"

"LIFE, liberty, and the pursuit of happiness" is the declaration of the New Age as it descended July 4, 1776, into the field of human government. A few years previously Emanuel Swedenborg asked the angels what would be the sign of the New Age. "Greater freedom" was the response; meaning, of course, "Liberty."

Again the Heavens unfolded before Swedenborg; and over the door of the Temple of Truth was that sign "Liberty," or "*Nunc Licet,*"—really meaning, "Now it is allowable to enter into the mysteries" of the truth by which the world has been created and is every minute sustained.

Happiness has been the world search through all the ages. Whatever the trials, whatever the discomforts, the demand has been for the continuation, the prolongation, of life in the quest for happiness. Pyramids were raised in the desert, and tombs were carved at great depth in the rocks of the mountains, that life might be preserved and the happiness of life continued.

Later there was re-echoed down the centuries—"Arise! Shine! for thy light is come."

But when light, or truth itself, burst in upon the world, Pilate's answer naturally arose, "What is truth?" The

* A paper read by Clarence W. Barron at the meeting of the New-Church Club, Boston, January 9, 1924.

world has been crying through the ages for light and life; and when it appears, there is only one response,—Crucifixion.

The way of happiness can be only in the way of life and light. Sin or error leads the way of darkness, slavery and death.

Liberty, life and happiness are in the way of truth; and how few there are who desire to enter its temple!

Communication represents God's greatest gift to man. It distinguishes him from the beasts. By communication man receives and expresses the truth. With him it begins in a very small way. From the cradle to the grave he receives sense impressions of expanding importance, and eventually he stands forth the exponent of all the truth that he has acquired, and that remains with him. He stands embodied forth before his fellows as a form and expression of truth.

But the first rule of his being still remains the law. What he eats or acquires he must digest; and it must pass through, in service, to other expressions of life. Arrest a man's service, physical or mental, and development or growth ceases. The law is the same in all planes. He that saves his life, or withholds it, loses that which he seems to have; and he that continually loses his life, doth but gain it.

Such are the possibilities in the radiation of truth through man that it seems now well nigh possible that one may radiate his personality to every living man on this planet.

By radio and the use of atmospheres, the existence of which Swedenborg disclosed one hundred and fifty years ago, our President may now speak to ten million people by the living voice. This has been made possible by development which began less than three years ago. Expand this development a few years, and one may speak, sing, or preach by the living voice into twenty million homes on this continent. In the next two years, while speaking to many million homes in this country, one's voice may be heard

with distinctness in Europe, in South America, and in the interior of China.

But what is all this communication worth to man, unless within it are the forces of communicated truth?

Over a period of fifty years I have been a student of the revelation made through Emanuel Swedenborg; and my study was preceded, as far back as I can remember, by readings in the Bible, and the usual memorizing of the Commandments, the Beatitudes, the Psalms, parts of the Prophets and of the rest of the Old Testament, and the closing chapters of the Apocalypse.

My life during the past fifty years has been devoted to the news developments of the world, which include so much of modern science—scientific and physiological discoveries—that Dr. Mayo has declared that the past twenty-three years have given the world, in knowledge of the human body and its treatment, more than the previous twenty-three centuries.

We all know that the human inventions and the sciences which have revolutionized the world, are not one hundred years old. Yet if my opinion were asked as to the value of all of these inventions and sciences in the material world as compared with the truth that was revealed through Emanuel Swedenborg more than one hundred and fifty years ago, I should have to declare that Swedenborg outranks in volume and value all the truth that has come into the world in the years that have succeeded him.

Now, the subject tonight—"Reading Swedenborg: A Help for Every Man and Woman"—must be so vast in the light of this personal declaration as to make it difficult either to begin or to end the subject.

Striking, and to many unbelievable, as may be the above declaration as to valuation, a little individual reflection must confirm the truth of the statement to every person in a situation to value truth. The only question that can arise is, as to how far we have advanced in the comprehension of the revelation that has come through Swedenborg.

It must be apparent to any thoughtful person that a

revelation of all the causes in creation must far transcend in importance the discovery of operations from those causes in the field of effects. Therefore, a revelation concerning the world of causes must far outrank in value the record of effects in this world.

The problem of reading Swedenborg and receiving therefrom help to "life, liberty, and the pursuit of happiness," begins right at the door of the Temple of Truth, and is the problem of how to enter in, that you may come forth with value received.

When in 1913 Mrs. Barron and I saw the unkempt condition and decadence of Paris, we took a quick survey of the treasures of the Louvre from one end to the other, and shook off the dust of the city, resolved that this was our last visit. But in 1914 I was back in Paris in a city revived, swept, and garnished, and being regenerated by the lightning and thunderbolts of war. In passing through the galleries of the Louvre in the few hours we assigned ourselves for the task and the pleasure, we viewed every important and world famous collection and picture there without a catalogue, and were able to name the artists, and comment upon the work to each other, from previous education and familiarity with the work of the modern masters. We were able to enter in and come forth with a certain visual masterfulness over those great collections. We drank in color and form, the inspiration and poetry of it all, and felt we had truly crowned our visit to the art city of the world. But, what could we have carried away in our memories if we had known nothing of art or artists, of water-colors, oils or pastels, or had not previously viewed many less important collections of similar works of art?

The entering into the Temple of Truth in the New Age depends upon what has preceded. If a man has never read the Bible, if it is to him a sealed book, of what use or service can volumes of exposition concerning it be to him? If a man has not first a knowledge of the multiplication table and the primary principles of mathematics, how can

he plunge into the x, y, z of algebra or the problems of navigation?

The groundwork for the reading of Swedenborg is a Christian inheritance in the Bible. Aside from a few books illustrative of truth in particular fields, such as "The Divine Providence" or "Heaven and Hell," more than eighty per cent of the pages that Swedenborg published as his revelation from Heaven were concerning the internal sense of the Divine Word, which he declares to be the connection between the Heavens and man; and he shows that without it man would not be man in existence here.

He declares that the Word "was not written for man only, but also for the angels with man." "The Word is thence a medium uniting earth and heaven." The internal sense, heavenly and Divine, in the Word, "causes it to unite heaven and earth; that is, angelic minds with human minds, and thus these with the Lord." (Arcana Cœlestia, n. 2310.)

Let a few extracts be here grouped to emphasize the value in the Word and the Writings and show how "The entrance of thy words giveth light" (Psalms cxix, 130):

The Word of the Lord is such, that wherever it treats of one person, it treats of all men. (Arcana Cœlestia, n. 838.)

The very words in the sense of the letter are of such nature, such most general terms or vessels, as it were, that in their particulars so many and so great heavenly arcana are contained that they can never be exhausted to the ten-thousandth part. (*Ibid.*, n. 937.)

By the Word there is a union of the external man on earth with his internal which is in Heaven. (*Ibid.*, n. 3304[3].)

He who rightly reads the Word is instructed according to his affection; for unknown to him the Lord inflows and enlightens his mind. (*Ibid.*, n. 3436.)

The Lord does not openly teach anyone truth, but inspires by enlightenment. (*Ibid.*, n. 5952e.)

The man whose internal has been opened is in the internal sense of the Word, although he is unaware of it; and from this he has enlightenment when he is reading the Word, but according to the light he is able to have by means of the knowledges he possesses. (*Ibid.*, n. 10,400[4].)

Wonderful to say, the Word has been so written, that it communicates with the universal Heaven, and, separately with each society there. (Apocalypse Revealed, n. 200.)

That man has communication with Heaven through the Word has been shown by the fact that when I read the Word from the first chapter of Isaiah to the last of Malachi and the Psalms of David, it was granted to me clearly to perceive that each verse communicated with some society of Heaven, and thus that the Holy Word communicates with the universal Heaven. (Doctrine of the Sacred Scripture, n. 113.)

The maidens there have the written Word and the Psalmodies; and they take them with them to the preachings. They also read them; and if they do not read them, either some garment is taken away, or their little garden vanishes. (Spiritual Diary, n. 5666.)

From the fact that the Psalms are used in their entirety in the Heavens as here, separate from the rest of the Word, —for they are the songs of the Divine Word,—it may not be an erroneous deduction, that by the daily and consecutive reading of the Psalms one may place himself in position to have touch and contact with all the societies of the Heavens. The Lord declares (John vi, 63): "The Words I speak unto you are spirit and are life."

The groundwork of knowledge in the Word is not to be had by ordinary reading, but rather by memorization, so that the inspired parts of the Bible become as "frontlets between thine eyes" and, when absorbed into the life, as truths "graven upon the heart." It is a crime for any Christian to neglect this mind-and-heart reading from the high points of the Sacred Scriptures with the child for whose education he may be responsible, just as it is a social crime to bring up a child without letters or ability to read. What shall be said of him who neglects to teach a child The Lord's Prayer, when we understand from Swedenborg that this prayer connects with every society of the Heavens, and that the Lord reigns therein as in a column increasing from summit to base and connecting earth and Heaven, and He reigns therein universally, as may be read in "Arcana Cœlestia," n. 8864, under the solemn declaration of the Scripture, "I am Jehovah, Thy God"?

Let me not be too theological, but quote on this power in prayer a few words that are neither from Scripture nor from Swedenborg:

Words born from a high soul consciousness will awaken in whoever repeats them in prayerful meditation the consciousness from which they sprang.

Entrance into the Temple of Truth must be preceded by preparation. It is not enough to memorize verses of Scripture to engrave them on the heart; they must be put into the life. You will not only be put out of that temple, but you will find it very dangerous to enter it, unless you steadily eat of that truth, and digest it to your finger tips in every act of life.

"See thou hurt not the oil and the wine" (Rev. vi, 6) signifies that the holy goods and truths which lie hidden interiorly in the Word should not be violated and profaned.

The first law of life is the marriage law. Truth can be mixed with error, and they may later be separated. But genuine truth can never commingle itself with evil of life without profanation; it cannot be married out of its sphere. Every truth has its living mate in a distinct affection for that particular truth; and there must be union between them and procreation in the life, or there is decadence and death.

The truth that a man receives that is not united with his affection vanishes from his memory; and if both the truth and the affection do not go forth in a life of uses, they perish. As many as are the truths acquired and put into the life, so is the breadth of the affections with which the truths are united. With little truth there is little affection, and little of result in the living.

You cannot find in your acquaintance, or your social or business relation, a man of expanding truth without finding it united to a driving force in the heart. This is true historically, and you can confirm it in your own circle. I have confirmed it with many men in the lines of large development in the business world.

The way to enlarge the affections and the driving forces in life, business, and service to your fellowman, is to enlarge the truth within you. But if you are determined to serve yourself and not your fellowman, your perceptions of truth will be dulled, narrowed and distorted. You will not go far in the temple, and your service in life will be restricted; for neither the Lord's truth, nor the Lord's love can flow through you; and if truth were permitted to flow into you, but not through you, it could be your destruction.

It is the mercy of the Lord that certain great truths are kept from certain people, or from millions of people, who would profane the truths and harm themselves.

The Flaming Sword must ever keep the way of life; for it is still true that "Light is sown for the righteous, and gladness for the upright in heart" (Ps. xcvii, 11). The declaration of nineteen hundred years ago still stands: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him" (John xiv, 23). This was the answer to the disciples who asked "How is it thou wilt manifest thyself unto us and not unto the world?"

If you want to read the answer in Swedenborg, it can be found in "Arcana Cœlestia," n. 2388:

> The truths of faith are the very receiving vessels of good. As far as man recedes from evil, so far good enters and applies itself to his truths; and then the truth of faith with him becomes the good of faith.

Faith and the phrase "the goods and truths of faith" are largely without popular meaning, and the word "faith" has been much abused in the English tongue. But to the New-Churchman the word "faith" should comprehend all of his truth and all of his life; for faith is real obedience, as Swedenborg many times declares, and faith is the sum of truths.

Speaking of regeneration Swedenborg says: (Arcana Cœlestia, n. 10,367[3]): "The knowledges of truth and of good must precede and must enlighten the man's under-

standing" (Arcana Cœlestia, n. 10,367); also "All regeneration is effected by the Lord by means of truths of faith and a life according to them" (*Ibid.*, n. 10,387).

> Truth in its proper sense signifies the same as faith, and in Hebrew faith is expressed by a like word; so that what is called truth in the Word of the Old Testament is everywhere called faith in the Word of the New Testament. (*Ibid.*, n. 3121.)

> Faith is not merely the knowledges and acknowledgment of all things that the doctrine of faith embraces; but is chiefly obedience to all that it teaches. (*Ibid.*, n. 36.)

> Man is reformed and regenerated by means of knowledges of truth. (*Ibid.*, n. 2046.)

> The Divine truth proceeding from the Lord is the veriest reality, and such a reality that all things have come into existence from it and all things subsist from it; for whatever proceeds from the Lord is the veriest reality in the universe; and such is the Divine truth, which is called the Word, by which all things were made." (*Ibid.*, n. 6880.)

To the New-Churchman the sum of all knowledges in truth constitutes his very life. Therefore, his faith is his life, and his life is his faith. He can make it as full as he wishes by daily reading from the Sacred Scriptures, and by getting his illumination thereon from the revelations of Swedenborg, and finding that "His God doth instruct him to discretion, and doth teach him" (Isaiah xxviii, 26). Yet "No one can be conjoined to the Lord except in love and charity" (Arsana Cœlestia, n. 2349). But the way to love and charity and life is by the revealed truth. Love is not given to him except in conjunction with truth, and there is no conjunction except in the life.

If you want this statement in theological terms, you can read it in "Arcana Cœlestia," n. 2492): "The interior memory is the ultimate of order, in which spiritual and heavenly knowledges are softly terminated and reside, when goods and truths are therein."

Now, if you have your preparation or groundwork in the Hebrew and the Christian Scriptures, and have desire to eat

—or as Swedenborg would say, to appropriate and put into your life of daily action—the revealed New Age truths, you had best first read that primary popular work entitled "Heaven and Hell," which gives you a general idea or survey of the spiritual world, the world of causes, and its connection with this. This book is grounded in Swedenborg's first theological publication, the internal sense of Genesis and Exodus, known as the "Arcana Cœlestia," or Heavenly Secrets. The idea in the Latin word *arcana* is box within a box, as the spiritual sense is boxed within the letter.

I would like to see a man who, without some preparatory education, can read Swedenborg's "Arcana Cœlestia," and understand it. Why, the very words are almost of a foreign tongue; because Swedenborg must first use the words or terms that are in this world, and then must fill into them new ideas, expanding them beyond their ordinary or popular meaning. Nevertheless, the "Arcana Cœlestia" is the direct connection with the Word; and the connection of the volume entitled "Heaven and Hell" with the "Arcana" is by the footnote references to the "Arcana" that sometimes occupy more than a page. I regret that "Heaven and Hell" is so often published without the notes connecting with the "Arcana."

I have known many people to butt their heads into the first volume of the "Arcana" and soon declare it incomprehensible. There is only one way to master it, even after you have read many of the minor works of Swedenborg, and that is, to go back to the beginning after reading a few pages. Thereby you will get enough light to carry you a few pages beyond. Repeat the process. When you have reached the second volume, you will still be going back to re-read the first, to get the light and the infilling of ideas that will enable you to grasp and carry forward the logic and rhythm in this unfolding of truth that marches steadily forward through the created universe.

Fifty years ago, after I had butted my head in and out of the "Arcana," I was fortunate in taking up the work en-

titled "The Divine Providence." Two personal experiences may be illuminating. I read Dr. Bayley's Brighton Lectures entitled "Great Truths on Great Subjects," which seemed to be the most luminous little book I had ever encountered. Then I took his larger volume, "From Egypt to Canaan." When I expressed to my pastor, the Rev. James Reed, the delight I had in that volume, which is largely a dilution of certain chapters of the "Arcana," he replied with deep affection: "Clarence, when you get to reading the 'Arcana,' you will no longer read Bayley." If he could have read the resentment in my face that I felt in my heart, he might have been either saddened or amused. But it is a fact that, when I began to read the "Arcana," I could no longer read Bayley, and I never was able to finish his book of sermons.

With the enthusiasm of youth I thought "The Divine Providence" the greatest book that ever was or could be written. Of late years I have re-read it as a matter of duty in carefully studying the entire thirty-two volumes of the Rotch Edition; and I must confess that to me the volume is all summed up in the table of contents, for I no longer need the arguments in favor of the Divine Providence. Indeed, the table of contents and the whole book itself is summed up in the declaration that "the Divine Providence is in the greatest and the least of all created things." But that declaration must convey tenfold or a hundredfold more truths to the man who has read the book than it does to the man who hears the declaration and cannot fill into it the myriads of ideas that are behind it. Yet you can read the same thing in the ninth verse of the 94th Psalm: "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?" Swedenborg, in this book "Angelic Wisdom Concerning the Divine Providence," expands the thought of an ever-present Divine so as to fill the universe and comprehend all laws and all particulars in the operation of those laws.

He says at "Arcana Cœlestia," n. 2395[2]: "The explanations of the Word as to the internal sense are nothing but the particulars which elucidate the general idea."

The reader of Swedenborg who understands this work on the Divine Providence need have no fear in his daily life for anything that may befall. He understands the law, and the literal truth of the declaration, "In Him we live and move and have our being." He may understand how the Divine intelligence knows the sparrow's fall, and numbers the hairs of your head. The only thing that the reader of Swedenborg need fear is his failure to read his Bible every morning, with his page or two of Swedenborg for its illumination and to assist him to bring the truth into every act of his life. He may also fear, when he does not crown his day's work with further contact with the Word and its illumination,—or, I should rather say, with Swedenborg first and his Bible last. I may here tell a family secret. I had to promise Mrs. Barron that I would not read Swedenborg the last thing before retiring at night. I had to reverse my reading, and read the Psalms last; for these bring you into contact with the Divine sphere of peace and rest, but the Writings of Swedenborg bring you into contact with the powers of action, use, service and wakefulness. The Divine Word in the morning will give you strength, and at night will give you your rest; but between the two Swedenborg will give you thought and wakefulness.

While you may remember the saying of our Lord, "The words that I speak unto you, they are spirit and they are life," the reader of Swedenborg may learn that the Lord's revelation through him stands for light.

You may go as far as you like in the philosophic unfoldment that is in the book entitled "Angelic Wisdom concerning the Divine Love and Wisdom," the deepest and most profound little volume that has ever been printed; or you may read with delight the large work entitled "The True Christian Religion," or the intermediate work entitled "Marriage Love"; but if you want the real power of the Word, and the illumination that is at the foundation of the Word and all creation, you should train yourself to the daily and consecutive reading of the spiritual interpretation

of Genesis and Exodus as found in the "Arcana Cœlestia," or the Heavenly Arcana.

Here, as the line from the Classics reads, "Begin with the difficulties of the beginning." You will have to guard your life and thought. You will have to commit to memory the Scripture itself. You will have to interrogate, mark up, and compare as cross references multiply—multiply in that wonderful unfolding until the very numbers of the paragraphs referred to rise at times to more than a solid half page of figures.

How a man sixty years of age could, with a quill pen and in the Latin tongue, unfold the spiritual interpretation of the Hebrew of Genesis and Exodus with references to thousands of Scripture passages and with cross references to his own ten thousand paragraphs, index the same, proofread, and publish, is beyond the comprehension, I venture to assert, of any student of the present capacity of the human brain. And this was all done in a few years. But the preparation for it began with his ancestors, and was continued through his infancy, his youth, his studies, his travels, and his scientific researches until he was fifty years of age. And before he was permitted to enter upon the work of this revelation, he had to pass through years of spiritual experiences in preparation.

Please remember this when you think you are going to enter into the light of his revelation without due preparation in your own life, mind and body.

I should not urge everybody to read Swedenborg. But I can declare that it is the solemn duty of those who see the oncoming of the New Age not only to prepare themselves for service in it, but to make the first object of their lives the dissemination of truth concerning the existence of these works, that those who are prepared to read them may find them and enter in. Only thus can we sustain the external organization that must print, advertise, and publish to the world the volumes of this revelation, that the glory of the Word may be revealed, and that all in this world who are

prepared for it may hear the Lord's glorious voice. We cannot afford to be idle, or leave it to others, or to some future time when "The Lord shall cause His glorious voice to be heard" (Isaiah xxx, 30).

How many of us as non-readers and non-listeners are still dwelling in another age, and reflecting on the words, "The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live" (John v, 25)? It is for us to insure that "they also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (Isaiah xxix, 24).

"The liberal deviseth liberal things; and by liberal things shall he stand." (Isaiah xxxii, 8.)

Are we liberal with God?

It is not alone by reading, but by work—the working of it out in the life—that we must be developed; but we cannot work it out, if we do not read it. While Swedenborg declares "The Lord's power from the Word is infinite," there are many records in the world of the power of the Word in its letter to heal, to make anew, to revivify.

Swedenborg says: "When man learns truths from the Word, he comes into communication and consociation with the angels, and this more than he knows" (True Christian Religion, n. 347).

The things contained in the heavenly doctrines are not only to be known and acknowledged, but must be willed and done. (Spiritual Diary, n. 5540.)

Nevertheless the promise is: "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever" (Isaiah xxxii, 17).

One may go as deeply into the mysteries of faith or the laws of life as he wishes, or so far as he is able to put truth into his thought and life. From the revelation through Swedenborg, one may now have understanding of all the springs that move human souls and endeavors, if that understanding is put into the life—the day's work.

By a daily absorption of the knowledge that has been revealed through Swedenborg as to the laws of life and creation, one may daily behold the operation of the Divine love and the Divine thought, or truth, which fills the universe. He may behold this operation in his own life and in the life manifested all around him.

All the news of the day throughout the world then takes on for him a new meaning, for he sees his Heavenly Father operating through all the activities of life.

When radio comes into the world broadcasting intelligence and education, he thinks of the spiritual possibilities when man shall understand the degrees of life as well as the degrees of atmospheres. He feels grateful to both man and God for the rapidly succeeding discoveries and inventions that he hopes will soon show to man how myriads of intelligences can vibrate throughout the universe without interference; indeed with emphasis upon human personality and human individuality; these in development, emphasizing the individuality and the personality of his God.

He sees here a new illustration, more far reaching in its illustrative instruction than are the atmospheres in chemistry; and he co-operates in the progress of the world toward the time when man shall understand the meaning of degrees of life, or "life within life."

He daily reads the Writings of his revelation with expanding affection as well as expanding intelligence; and above all with expanding ambition to serve every hour and every minute by putting the principles of the New Age into his life and into daily service to his fellowman, with hope that all may share in the atmosphere of light, which he sees descending all around him.

Indeed, he may with the poet be thankful in the possession of a sixth sense, and while daily thanking God for beauty, may exclaim with the poet:

> Beauty of sunrise and sunset,
> Of birds awing and brooks aflow,
> And flowers and trees and distances.
> Should all these go,

Forever I would know beauty—
Unknown to the five senses—
And this beauty would be God!
(*John Matter.*)

The reader of Swedenborg easily dismisses all the news and tattle of the day that has no relation to permanent values in truth. He is not concerned with the discussion of the Modernists and the Fundamentalists. He sees in it only the breaking-up of the old for the in-coming of the new. He has no need to appeal to anybody for a defence of his Bible or his faith. They are his life. He has no need to waste his time discussing the "subconscious mind." He understands it from a single page of the "Arcana Cœlestia" (n. 2474) wherein Swedenborg describes man's book of life. A reading of three paragraphs here will give one a clearer idea of man's subconscious mind than can be derived from the many pamphlets and volumes and the lectures and discussions that are afloat in the world. Likewise in the same work (n. 2447) he has the laws of order, of punishment and condemnation, again in a single page. He sees from this the humanity of his Lord—not a distant or overruling Lord, but One ruling all things "from will, from good pleasure, from indulgence, and from permission." His God is a living being—human as well as Divine. At the end of this number he may summarize his Lord philosophically if he wishes, as "all the laws of order are from the Divine itself, the Divine Human and the Holy proceeding of the Lord." Or he can classify these as Love itself and Wisdom or Truth itself, and he can translate the Holy proceeding of the Lord into use, service or obedience.

He settles spiritism with the line reading, "If spirits were permitted to use the exterior memory, the human race would perish" (*Ibid.*, n. 2477[2]); and he confirms this from evils of life in those who seek familiar spirits, or those "that peep and mutter."

The reader of Swedenborg knows that if he looks after others, the Lord will look after him; and he knows where

he will land, if he tries to look after himself, and leaves the Lord to look out for everybody else; indeed he is already there,—in Hell.

The reader of Swedenborg knows that if he seeks to spread the light, he will receive the light; and that if he seeks to get light unto himself without letting it pass through him, he will be committing suicide,—just as our church organization will commit suicide, if it spends most of its energies upon itself.

The reader of Swedenborg knows that there are no dead; that all who have been, are still alive. He thus pictures the universe as spiritually alive and materially dead, and therefore, knows that the material world is only the seed-ground for the development of a life for eternity.

The man or woman who reads Swedenborg and reflects upon the eternal verities therein revealed, will understand how the outpouring of his life in helpfulness to others in his daily occupation, in his social contact, in his church and family relations, summons the forces of the invisible world to guard him in his work, to defend him in temptation, to enlighten him when the way is darkened, and to insure that he has internally and externally the answer to his daily petition, "Give us this day our daily bread."

Can we say with the Psalmist (Psalm lxxxvi, 11), "Teach me thy way, O Lord; I will walk in thy truth; unite my heart to fear thy name," when the way of truth has been revealed in a thousandfold fullness to our hand, and we do not even read the revelation of the internal sense of the first two books of our Bible?

How can we as individuals say with the Psalmist, "All my springs are in thee" (Psalm lxxxvii, 7), when we do not daily go to the wells of truth and drink thereat?

How shall our children be able with fullness of heart to open the glorious 90th Psalm with "Lord, thou has been our dwelling place in all generations," if we have not made our dwelling place, or established a broad dwelling, in the on-coming New Age?

As non-readers of the "Arcana" we reject the habitation offered; for how few of us could interpret understandingly to our neighbor the opening of the 91st Psalm, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty"; or expound the ninth verse, "Because thou has made the Lord my refuge, the most High, thy habitation"; or walk forth in the morning in enlightenment from the New Age truth illuminating the next verse, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling"!

The daily student of the Word and the Writings has no anxiety concerning his daily bread in this world; for he has daily received his heavenly manna from which all our daily bread in this world arises, for all creation is by the Lord's truth. When he prays "Give us this day our daily bread," he does not think of loaves and fishes, but of the light of the spirit by which he may walk; for he may have read that morning:

> I have spoken with the angels concerning the memory of things past, and anxiety thence for things to come; and have been instructed that the more internal and the more perfect the angels are, the less they care for past things, and the less do they think of things to come; and that thence also is their happiness. They say that the Lord gives them every moment what to think, and this with blessedness and happiness; and that they are thus without cares and anxieties. Also, that this was meant in the internal sense by manna being received daily from heaven, and by the daily bread in the Lord's Prayer; also, by the instruction not to be solicitous about what they may eat and drink, and wherewith they may be clothed. But that though they do not care for things past, and are not solicitous about things to come, they still have the most perfect recollection of past things, and the most perfect intuition of things to come; because in all their present there is as well the past as the future. They thus have a more perfect memory than can ever be thought of and described. (Arcana Cœlestia, n. 2493.)

Turn with me a little further, in the fourth volume of the Rotch Edition, and read:

> What is Divine is incomprehensible, because above all understanding, even the angelic; but still this Divine, which is incomprehensible in itself, can flow in through the Lord's Divine Human

into man's rational; and when it flows into his rational, it is there received according to the truths which are therein. (*Ibid.*, n. 2531.)

Here is the individuality of man. Everyone grows and develops according to the truths that are within him.

I have been often asked why the Commandments and the Golden Rule are not the whole of life and religion, and why we read Swedenborg with its many repetitions. The answer is that the sum of truths makes faith. With few truths there is little faith and little life.

The man or woman who reads Swedenborg consecutively has presented in his rational mind the broad conception not only of this world, but of the world in which he is to dwell in the future, with the causes of everything in creation fully revealed to him who hath eyes to see, or ears to hear, and is willing to walk in the way.

The state of such may be found described in "Arcana Cœlestia," n. 2494:

When men who are in love to the Lord and in charity toward the neighbor are living in the world, they have with themselves and in themselves angelic intelligence and wisdom, but stored up in the inmosts of their interior memory; which intelligence and wisdom can in no way be apparent to them, before they put off corporeal things. Then the memory of outward particulars, which has been spoken of, is put to sleep; and they are awakened into the interior memory, and successively into the angelic.

Here is the way of life revealed; and it is made clear that the reading of the Word and the Writings, when put into the life, stores up in the interior memory angelic intelligence and wisdom far beyond the needs of this world, but creating a dwelling place or mansion in the heavens. The idea of rewards or punishment is put far from his thought. He understands how and why "no one is rewarded on account of doing good and teaching truth" (Arcana Cœlestia, n. 2520[4]).

The Lord knowing all the acts of man does not primarily regard them,—only the state. And the reader of Swedenborg learns to judge the state of man from his act, from his speech, from his walk, from his hands and his face.

He is thus protected from evil association and partnership. "The Lord protects those who are in the good of charity" (*Ibid.*, n. 2377) or in everything of use, service or business. "The Lord warns those who are in the good of charity" (*Ibid.*, n. 2387).

The reader of Swedenborg's "Arcana" understands the marriage law of the universe; for he reads this law in every volume of the Writings, and can read it in all nature, and in all contact with his fellowman. It is most condensedly shown in "Arcana Cœlestia," n. 2524: "The Divine good and the Divine truth are united to each other as if by marriage; for thence is the heavenly marriage, and thence is Marriage Love also, even down to lower nature."

Let us summarize the help to every man and woman in daily reading of the Lord's revelation through Emanuel Swedenborg.

Such a reading may take hold upon the unseen, but creative, forces in life, enabling one to daily behold the ways of God in man and creation, and to receive direction for daily walk and talk with both God and man.

Such a readng can do more. It can enable one to walk in sympathy with his fellowman, and teach and lead in the way of truth and light and life. One may then say with the poet: "Dear Lord, the time and place are mine, when I am equal to the time and place."

CLARENCE W. BARRON.

"THE ORIGIN OF MAN"*

By Frank W. Very

OF the many theories as to man's creation, the Rev. Alfred Acton, in his pamphlet entitled "The Origin of Man," selects four for special mention: (1) The Fiat Theory; (2) The Evolutionary Theory; (3) The Hominine Animal Theory; and (4) The Mother Nature Theory.

The first theory asserts "that man was created by God's direct command, according to the ordinary understanding of the story in Genesis." But the author supplies a modification of this doctrine which, as he says, is (or might be) "the basis of all the theories which we have enumerated."

It is literally true that the body of man is composed of "dust of the ground," that is, of matter.

> It is from matter, the dust of the ground, and from this alone, that the body of man is formed and continually sustained. It is no objection to say that this matter must first be converted into human food by means of the vegetable and animal kingdoms; it is still essentially matter. (p. 3.)
>
> In its broad aspect this theory is the simplest possible statement of the philosophic doctrine of the Writings, that God created, from His own substance, an atmosphere whereby He might proceed and operate; that from this were formed other atmospheres less and less active, until at last they ended in matter at rest; and from this matter (the dust of the ground), suitably prepared, God formed all organic forms of life, ending by the creation of man. This is the doctrine as given in the Writings; and its truth is confirmed by the fact that man is being continually created, from day to day, in precisely this way. The law of man's creation is not a law which ceased to operate when the first man was created. It is a Divine Law, and its operation is unceasing. (p. 2-3.)

**The Origin of Man, together with Some Notes on Evolution.* By Alfred Acton. Philadelphia: Swedenborg Scientific Association. 1922. 71 pp., 8 vo. Paper, 60c.

As thus explained and elaborated, the "Fiat Theory" becomes an entirely different thing from its ordinary apprehension. It does not supersede other theories, but is an essential preliminary, if we are to acknowledge that creation involves the reign of law. "By the Word of Jehovah were the heavens made, and all the host of them by the breath of His mouth." What proceeds from the "mouth" of Jehovah can be nothing but universal law. Science is founded on the recognition that universal law is exhibited everywhere, that without such recognition science would be impossible.

We wish that this admirable beginning had been pursued to the end of the paper; but, unfortunately, at a time when the "Fundamentalists" are stressing the literal sense of Scripture and calling upon state legislatures to hamper the freedom of science and to resurrect the old prejudice of religionists against evolution, Mr. Acton chooses to employ his invective against science. On page 5 he says:

> And here let me observe that the evolutionary theory is still a theory. The observation is necessary, because the generality of people, and especially the young who come into contact with the sphere of the world's institutions of learning, receive the impression that it has passed the stage of theory and is an established fact. The majority of teachers seem to assume this; for their attitude to all who would question the theory is one of astonishment, if not of contempt, at the temerity or foolishness that would question an unshakably established doctrine. And from these teachers in our colleges and universities there has spread throughout the world that gives any thought to the matter the assumption that the theory of evolution is now beyond question. And yet it is only a theory—a theory, moreover, which, as we shall show, fairly bristles with difficulties.

In this passage, theory is identified with conjecture. The best science applies the word "hypothesis" to an incipient theory which has not yet been fully tested. "With good writers a mere conjecture is hardly dignified by the name of a theory" (Century Dictionary).

Distinction should also be made between the *fact* of evolution, now established by overwhelming evidence, and

the numerous hypotheses which have been put forward to explain it. Here, if he had been willing to admit the fact, the author might have shown that, in addition to the "Fiat" principle (explained as denoting the basal spiritual incitation which underlies all phenomena), there are many contributory factors to evolution on the natural side, which are to be regarded as the instrumental means by which it is effected.

Darwin's original suggestions of natural and sexual selection are to be classed among these indispensable contributing factors, but are no longer regarded as the only ones. Indeed, Darwin himself named as an absolutely necessary preliminary to the action of selection, a tendency to indefinite variation which, to him, was of unknown origin, but which we should assign to the infinitude of the Divine creative energy, entering by spiritual influx. Here is where the New-Church philosophy can contribute suggestions which will help to solve many of the remaining puzzles of evolution; but not if it disdains the great body of facts and subsidiary principles which must be included in the complex "theory" of evolution.

We admit that the failure on the part of many men of science to recognize the Wisdom and Providence of God in all of His wonderful works is deplorable; but why pick out the doctrine of "the survival of the fittest" for derision, seeing that uses dominate all things both in the spiritual and the natural worlds?

On page 12 Mr. Acton says: "As to useless organs, Swedenborg did not and could not recognize anything useless in nature, and still less in the human body, the supreme work of nature." Neither does the Theory of Evolution, at any rate in that version of it with which the names of Lamarck, Spencer and Cope are associated. When a structural detail has ceased to be of use, it is eliminated, unless it can be turned to some different use. The gill arches in the human embryo being no longer required in an aquatic medium are eliminated after a short duration, except that a partial transformation is believed

to be made into the chain of ossicles in the internal ear, whereby a new use is found for the remnant of the structure.

"Vestigial" organs, which Mr. Acton regards very dubiously, are an undoubted fact. As the mole has acquired habits of burrowing under ground in pursuit of its diet of earth-worms, the eye has become unnecessary in its subterranean life. Being a delicate organ liable to injury and consequent discomfort, if not harm, it has become vestigial. It is not *wholly* eliminated, because the bare perception of light may be of *some* use to the animal; but it is so diminished in size and so protected by fur that it is rather hard to find. Keenness in the search for discrepancies has here blinded Mr. Acton's vision to valuable parallels between spiritual principles and natural illustrations of those very principles. If one will be a "mole," his perception becomes "vestigial."

"The wayside weed, if by cultivation and crossing it has become a useful plant or a lovely flower, has not undergone any essential change; consequently, as is well known, it will soon revert to its original state if left untended." Mr. Acton is quoting almost the very words of evolutionary science, but is at the same time misapplying them in the effort to show that evolution is impossible. The persistent assumption of a negative attitude and a magnification of the difficulties of the investigation has prevented a recognition of the numerous positive confirmations of the fact of evolution, which are here passed over in silence or belittled.

In *Science* for June 1, 1923, is "A Joint Statement upon the Relations of Science and Religion," signed by some of the most eminent American scientists, religionists, educators, and men of affairs, bearing witness that these men do not consider science and revealed religion incompatible. The list contains the name of Henry Fairfield Osborn, one of the leaders of evolutionary thought.

By utterly ignoring the successes of evolutionary science and unduly magnifying its partial failures—failures which in all fairness should be treated charitably in view of the tremendous difficulties of the research—Mr. Acton makes

it appear that evolution is unsupported by the evidence. We appeal from such a decision which rejects the favorable evidence, and invoke a more just ruling which will admit all pertinent evidence, having no fear for the verdict before an unbiased jury.

Of the third and fourth headings of the present thesis, which refer to the hypothesis that man originated from the immediate reception of a human soul in the ovum of an animal or of a plant without the intervention of the male element, while we cannot say that such a thing is impossible, the difficulties and objections which can be urged against such hypotheses are immensely greater than those which appertain to the supposition of a long and gradual series of modifications by the usual mode of reproduction.

Knowing that the form of a living creature must be fitted to receive the influx of life from God, which is its soul, and that this is true not merely of the gross outward form, but as regards the finest inmost structures of the body, we can hardly suppose that an animal ovum could serve as the habitation of a human soul, unless, by a long series of intermediates, the inmost form had been modified and adapted to the final change without too great a wrench.

Still less could a vegetable ovum be so prepared. The gap to be filled is too profound. The transition from plant to animal must have occurred in the earliest geologic ages, when no other living creatures existed than the almost indistinguishable protozoa and protophyta.

The need of parents to care for the most helpless of all creatures—a newborn babe—distinctly rules out the fourth, or vegetable origin of the ovum. That Swedenborg is credited with this suggestion shows an amazing misapprehension of his beautiful allegory in "The Worship and Love of God," in which (with a brilliant play of fancy after the manner of the ancient mythologies which described the forces of nature under human forms, placing the throne of Jupiter among the thunderheads of Olympus, and locating the forge of sweltering Vulcan under Mount Etna) he describes the preparation of the body for its reception of

the soul. The garden and its ramifying streams converging to the wonderful plants, are a description in symbolic language of the anatomical marvels attending the formation of the human embryo, and the preparation of receptacles wherein love and wisdom may dwell. It is all parable. To take this beautiful poetic conception literally is to spoil it.

If anyone doubts the production of species at the present time, or at any rate in what is, geologically speaking, but a thing of yesterday, let him read the story of the numerous species of land snails, isolated and thus preserved from any intermingling by the geographical peculiarities of certain islands of the Pacific. In a long succession of parallel steep-walled volcanic ridges, forest-covered, with hardly an exception each ridge has its own species. Such instances are necessarily somewhat rare, because the conditions are unique.

In "True Christian Religion" (n. 78), Swedenborg tells how he was instructed by the angels concerning creation:

> In our world such things are created in a moment by God according to the affections of the angels; but in your world they were at first created in an analogous manner; but it was provided that they should afterwards be perpetually renewed by the propagation of one from another, and that creation (that is, the creation of new forms) should be contined in the same way.

Science does not profess to know how the *first* living forms appeared on Earth. There have been wild guesses that the germs of life have reached the Earth on meteorites, on the supposition that these are fragments of a former disrupted world, itself an unlikely hypothesis, and that they could remain alive for the countless ages during which they have been traveling through space. In any case, this only pushes the difficulty a step further back, but does not solve it.

That organic forms are *not now* produced *de novo* from inorganic matter appears to be demonstrated, but some have surmised that certain essential conditions for the transformation no longer exist. Be this as it may, the rest of the affirmation in "True Christian Religion, n. 78, is *wholly*

in accord with the doctrine of evolution. Creation *now* proceeds by means of procreation. Mr. Acton thinks that the doctrine of immediate creation "must be applied to every individual species of the organic kingdom." We beg to differ from him. In the earlier ages, or "in the beginning," only the more primitive forms of life appeared. Paleontology assures us that the immense series of subsequent forms were at that time non-existent. The higher forms have appeared successively, being created from the primitive forms by evolutionary procreation. Swedenborg intimates that the process applies to man. He was shown in the spiritual world the spirits of the "preadamites," who were not evil, but decidedly immature. The whole of the first chapter of Genesis describes how from being beast-like, man became progressively human and spiritual.

All things point to a gradual progress in creation. The root of this progress must have consisted in an increasing reception of influx from the spiritual world, tending progressively to higher and more perfect forms; but the recipient vessels for this influx had to be prepared to receive it, and here natural means played an essential, but subsidiary part. It is these natural or instrumental means which science investigates, being as yet ignorant of the correspondential or spiritual causes which lie back of them, but not necessarily rejecting spiritual causation.

The belittling and misrepresentation of the contributions which science is making to this subject does but retard the day when a complete rapprochement shall come between science and religion.

It is not always recognized that the continual action of infinitesimal forces may produce important results. While the active employment of entire organs or members of the body produces no appreciable change in those organs or members in the next generation, yet in the long run, such use tells. Thus Cope has shown that in the course of ages, the grooves in the leg bones of a deer, over which pass those tendons which are used in the rapid progress of the animal, are deepened by friction, as shown by the com-

parison of species widely separated in time. With the appearance of grasses having a resistant silicious cortex, horses were developed, whose continuously growing teeth, ridged by alternating layers of dentine and enamel, were capable of successfully resisting this new abrasive material. And in further adaptation to this use, the muzzles of successive generations of horses were lengthened in order to accommodate a more formidable battery of teeth. The spiritual law of use governed the development of the teeth, but the natural necessity for the use of such tools had first to arise, before the law was exhibited in concrete form.

This is what we understand by "natural selection." When the necessity for a thing arises, just the right means for fulfilling the need is evolved by a combination of a controlling spiritual influx, arising to meet the natural necessity and the modification of previously existing forms. Whether you call the thing natural or spiritual selection depends on the point of view.

We may not always or often be able to recognize the coordination of influences, because our experience is very limited; but no doubt it is there in every case.

On page 23, the author has this to say in explanation of the favorable acceptance of the theory of evolution:

> It is because the doctrine of evolution promises a rational explanation of the phenomena of creation; because it is a doctrine assuming to be based on, and confirmed by, the facts of experience; a system that is a unit, and not a disjointed set of dogmas; that proceeds from a universal thought and not from Biblical statements badly understood, and maintained against the evidence of facts, that gives the hope of being found conformable with the phenomena of nature; that recognizes the unity and connection of creation, in which the prior is a means for the formation of the posterior; that recognizes that creation was effected according to a single law and order—it is because of this that the doctrine of evolution exercises such powerful sway.

No better statement could have been written by a professed evolutionist. But in the next breath he asserts that "the promise has been unfulfiled."

To explain why the theory is nevertheless retained, Mr. Acton says:

> But we may conclude also that a deeper and spiritual cause for this strength of the doctrine of evolution lies in the fact that it appeals to the merely natural mind. It promises to solve the riddle of creation without demanding the acknowledgment of God-Man; to explain the mysteries of life without the existence of a spiritual world beyond the reach of the senses.

The asserted reason will not bear examination. It is true that many scientific men have a very inadequate apprehension of spiritual things. Some are disbelievers in God and immortality. By ignoring spiritual causation, they reject the most powerful argument for evolution itself, to their own great disadvantage. But in spite of this, the evidence for evolution is so strong that they cannot reject it.

The memorialists of *"Science"* may be allowed to give their version. They say:

> We, the undersigned, deeply regret that in recent controversies there has been a tendency to present science and religion as irreconcilable and antagonistic domains of thought, for in fact they meet distinct human needs, and in the rounding out of human life they supplement rather than displace or oppose each other.
>
> *The purpose of science is to develop, without prejudice or preconception of any kind, a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind.* Each of these two activities represents a deep and vital function of the soul of man, and both are necessary for the life, the progress, and the happiness of the human race.

In view of this undisputed statement of a leading scientific journal—the official organ of the American Association for the Advancement of Science—Mr. Acton's assertion, while it may be true of a certain group of men, does not apply to the present-day leaders of scientific thought, who accept the teachings of evolution without thereby denying the overruling Providence of God.

There has recently been a strong movement on the part of the forces of atheism, spiritism, and allied propaganda,

to make it appear that men and women of science will of course not be "in the state of nescience which produced Creation Myths, Gods, Revelations, Virgin Births, Belief in Prayer and Priesthoods, and the supervision of natural events according to the will of some supernatural power" (from the Questionnaire sent by Miss Lovisa Brunzell to a large list of scientists). We are grateful for the above memorial which refutes the slanders both of the atheists, and of the religious fanatics.

The vague metaphysics by which the process of creation is explained in the work under review does not seem to us sufficient. It lacks detail and experimental basis.

For example: Protoplasm is the physical basis of life. The molecule of protoplasm is found to be exceedingly complex, and its atoms are capable of almost innumerable permutations. Its changes are not the *cause* of variation. All causes are spiritual. But without this capacity of variation and the tendency of protoplasm to vary, spiritual influx would lack the means for its expression.

On page 65, the author says:

> If by evolution is meant simply that there is a concatenated series in the progress and development of creation, then, as we have said, the term cannot be objected to; but, then, the word needs some special explanation.

We do so mean. And, as Prof. W. E. Ritter says of Lamarck and Darwin, "the two major prophets of modern transformism hardly used the term evolution at all, though both made much use of development." It might have been better if we had stuck to the term originally used by Darwin, and had called the series noticed in living forms "development," which connotes a fact without seeming to commit us to any particular explanation of that fact. This would leave the field free for investigation and expression of opinion. If, indeed, the word "evolution" has been hopelessly wedded to a single unsatisfactory or objectionable explanation, it might be better to abandon it.

FRANK W. VERY.

THE CAUSE OF EVOLUTION

By John R. Swanton, Ph.D.

IN a previous paper I showed that what is called evolution is a name for an appearance which may be explained as an effect of continuously acting creative processes. Organism A gives birth to organism B, but instead of interpreting the process as a rolling out ("evolution") of B from A we may consider the appearance of B as a new act of the creative force making use of A as a medium. Let us now go a step farther and inquire into the nature of this force.

Human minds effect results in the external world in two ways: (1) by means of the intelligence, i. e., the will consciously exerted; and (2) through unconscious (or subconscious) instincts.

Reflection will show at once that conscious will has played a major part in human progress, "the advance of civilization." Its importance is apparent in every least invention which adds daily to modern culture, and conspicuously in the greater discoveries embodied in the steam engine, the telegraph, telephone, phonograph, electric motor, threshing-machine, explosion engine, submarine, aeroplane, and so forth. The case can hardly have been different with those earlier contributions to culture made at such remote periods that no record of the circumstances remains. For example, fire was probably supplied to men originally by lightning, volcanoes, the friction of boughs in storms, and so on, but it could be preserved by them and later produced only through an exercise of the conscious intelligence.

Instincts are now defined as co-ordinations of reflex actions which have been inherited, and must be carefully distinguished from habits, which are co-ordinations of reflex actions acquired by an organism during its lifetime. For

the origin of instincts three theories have been proposed, one by Cope and Wundt, a second by Herbert Spencer, and a third, in more recent times, by Osborn. The first is based on the analogy just noted between instincts and habits, and assumes, in fact, that instincts are nothing more than habits acquired by organisms from time to time and transmitted by inheritance. Proponents of the second hypothesis maintain that instinctive acts originated in accidental variations which proved their value in the struggle for existence and became fixed by natural selection. The exponents of the third theory suggest that, while the one last considered is right in the main, the efforts of an individual during its lifetime have had a determining effect on survival.

The last of these theories is thus only a combination of the two preceding, while these are in reality simply special applications of the broader evolutionary hypotheses to which the names of Lamarck and Darwin are respectively attached, though it should be said that Darwin himself never gave up belief in acquired characters. However, later investigations have tended to throw more and more doubt upon the possibility of transmitting acquired characters, and the theories depending upon it have suffered proportionately. The controversy over this question has not, however, been brought to a conclusion.

The theory to which Darwin's name has become attached, and which was applied, as we have seen, by Spencer to the explanation of instincts, depends upon two main factors, accidental variations and natural selection. It is well recognized that the second of these actually creates nothing —it merely selects and perpetuates something already brought into existence—and some biologists restrict its functions very much more. Thus Prof. J. Playfair McMurrich of the University of Toronto, in his retiring presidential address before the American Association for the Advancement of Science last year, said of this factor:

> It plays an important role in the suppression of the unfit rather than in the survival of the fittest, but it can act only on variations

sufficiently pronounced to determine life or death. It has been shown in several cases that what seem trivial variations may, under certain conditions, lead to fatal results, but even admitting these, it is difficult to believe that many of the minute differences that distinguish species have selective value. Natural selection acts effectively in the perpetuation of species, but it does not originate them, and to that extent the modern biologist may depart from Darwin's standpoint.

It has also been found necessary to divide the "accidental variations" of Darwin into classes. Thus Conklin distinguishes (1) fluctuations, (2) Mendelian characters, and (3) mutations, of which only the last mentioned may introduce entirely new factors. However, about three-quarters of the known mutations consist in the subtraction or dropping of characters; and this has led Bateson to suggest that new elements may never be introduced and that the process of evolution consists merely in the differentiation and working over of the same materials. Most of the other biologists, however, do not accept this view. But whether it is a case of adding or subtracting, the actual causes of mutations are entirely unknown.

The above discussion of instinct applies, not only to man, but to the entire organic world. Intelligence, in so far as it includes an ability to change old habits and form new ones, extends to the animals also, though the responses of single-celled animals are so nearly automatic as to have received a special name, 'tropism.' In discussing the Darwinian and Lamarckian theories of evolution we have also considered the conclusions of science as to the origin of organisms as wholes, whether of the animal or the plant world. A few words should now be said regarding the third kingdom of nature, the mineral world.

Mineral substances are composed of several series of entities, the subtler of which unite to form the grosser. Crystals and amorphous masses are composed of molecules, these of atoms, these of electrons consisting of nuclei and satellites, and there is no reason to doubt that these may be formed of units still more minute. Thus matter is not a simple, continuous thing; and there is reason to believe

that in the beginning the subtlest entities were the first to appear, and that the grosser were produced from them in order. Certainly the reverse process cannot have taken place. Heavy and inert as mineral substances appear, their constitutents are, nevertheless, in the most intense motion; and it is not to their density that they owe their appearance of hardness and rigidity, but to the very excess of activity taking place within them.

Mineral substances are, however, passive in comparison with organisms, because they have no power of response. As has been said above, the responses of the lowest, or single-celled, organisms seem to be nearly automatic; but they are none the less responses—there is an individuality about the organisms—whereas mineral substances may resist indeed by virtue of their inertia, but they do not respond. They may move or not depending on the strength of the force applied to them, but they do not consent to go or endeavor to remain.

Reviewing the ground covered, we see that in man there are two elements, intelligence or conscious will and relatively unconscious instinct, the former playing a very important and conspicuous part; that in the animals what may be called intelligence is very much reduced while the functions of instinct are increased correspondingly, and that in the lowest animals only the most rudimentary traces of intelligence remain if indeed there is anything of it at all. In the mineral world, no intelligence, of course, appears, nor do we find instincts in the ordinary understanding of the term. However, in a way we might consider that in minerals the instinctive side of animal nature is carried to its natural limit, because instinct is largely an automatic response to environmental impulses, and this response becomes more and more automatic as we descend the animal scale until in the inorganic world it disappears and the entity surrenders itself completely to the environment.

In this entire process it is to be observed that the only force to which we can point by way of explanation is the will. Its potency in the cultural evolution of man is ap-

parent, and one of the two classic theories proposed to account for both instinct and organic life generally starts with it. To be sure this particular hypothesis has fallen into disrepute in recent years, but the opposing theory can offer nothing positive in its place because the causes of accidental variations or mutations are entirely unknown. Given the variations or mutations, they can then be selected out and manipulated satisfactorily; but they must first be secured; they are the factors of cardinal importance. The choice of causes which science gives us must thus fall between the will and entire ignorance. It should furthermore be noted that the "Darwinian" hypothesis does not preclude a will philosophy. It merely asserts that advances are not made by virtue of the exertions of particular wills in individual organisms. Since this is the case, since the closest analogy to instincts is to be found in habits originating in will, and since the will is the only creative force of which we know, the thought is suggested that will may after all contain the explanation of the universe. We may suppose that what cannot be traced specifically to any of the numerous wills with which we are acquainted has originated in a World Will, a Will acting immediately into the inorganic world and the world of instinct, and mediately in the smaller wills found in organisms; we may assume that these wills exist as so many images of this World Will, and that will is the only cause that science can discover because in fact Will is the only cause.

Of course there is another possible explanation, one which has been held by some scientists and falsely attributed to more, that organic life including man, his will as well as his instincts, has evolved out of inorganic substances; that these things are merely manifestations of physical and chemical processes. I am not here concerned with a refutation of materialism, because no one can be convinced unless he can see a thing for himself. Arguments may be brought forth on both sides. I merely wish to add the following. The efficient cause appealed to by the materialist is just as mysterious as that to which I appeal. We know that

there is such a thing as will, although admittedly we have not met Essential Will face to face; and while we know there is something which we call matter and that there are material processes, we know no more than in the case of the will what these things are in essence. The materialist argues that because beings exhibiting will have been introduced into a world of matter and are in association with matter, their wills must have had a material origin. I may just as logically argue that because will makes its appearance in connection with matter and appears in control of matter, that it always has been immanent over matter and always in control of it.

But, as I have just said, I do not argue to convert an opponent. I merely wish to show that materialism can claim no special privileges as a result of scientific investigations, no patent right to science.

As is well known, a will philosophy was elaborated by the German philosopher, Arthur Schopenhauer, and, naturally enough, this has proved very attractive to some Lamarckians. To Schopenhauer, however, the world will was unconscious; and it was its great misfortune that, in man, it had evolved into consciousness. Here Schopenhauer revealed his limitations; for forces may seem to us to be blind because they transcend our understanding and we are therefore unable to comprehend their meaning or the great purposes which they are working out. In the same manner does an ordinary man gaze upon the activities of a genius. Schopenhauer had hit upon a great truth, but he inverted it by attempting to explain by human reason and from purely external appearances what requires an illuminated vision. Therefore it is to Swedenborg that we must turn for an adequate unfolding of the will philosophy. Instead of postulating the birth of sight out of blindness, light from darkness, life from death, Swedenborg maintained that the Creative Will is the essence of perception, of light, of life, and that the recipient has these things in a minor degree and only to the extent that it has received them from its Source. In his earlier works he approaches this rather

from the physical and mathematical side, and connects it with "conatus" or "pure and total motion." Later he was given to know that it must be defined in terms of human psychology, and that it is Essential Will, which is but another name for Divine Love.

JOHN R. SWANTON.

EDITORIAL DEPARTMENT

REALITY IN CREEDS

A specific doctrine may be badly conceived in a creed. That is fault enough. But a pervasive unreality in a creed is worse. In news of current discussions in Protestant Churches we read how to one man, distressed over the controversies and over the time taken from the work of the Church for them, the thought suddenly came that the worst defect in ancient creeds is the lack of verisimilitude in them to life and especially to the Lord's life. How much, after all, do the creeds make of the life of the Lord? Do they not pass swiftly, as a matter of fact, from the birth of Jesus Christ to His crucifixion and resurrection? The Apostles' Creed runs:

> I believe . . . in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell; the third day He rose again from the dead.

"Born of the Virgin Mary, suffered under Pontius Pilate"—what an hiatus! As though there lay nothing significant between the Lord's birth and His death! The life and the ministry are passed by in silence. But that life has come to matter above all else to-day. And as a result, the creed is bound to seem unreal. The unreality in the omission of reference to the Lord's life has been made fairly palpable in the new emphasis which Christian thought puts on that life. It was different when theology looked on the death which the Lord died as quite the whole power of redemption. The creeds had all needful reality then in the eyes of the theologian. But now, not only in the non-churchman's eye, but in the churchman's and in the theologian's, creeds which are silent on the

life of the Christ are incredibly unreal, untrue to the Gospels and to the Master.

Feeling so, the churchman in the news item was moved to let a statement of his own, of the Christian creed on the Lord, take form for itself. It did so very much in the terms of the Gospel. The statement, which he calls the Disciples' Creed, runs (as far as it has to do with belief in the Lord) as follows:

> And (I believe) in Jesus Christ, His Son, our Lord; who was born of Mary; grew up with the poor and with the prophets, increasing in wisdom and in favor with God and man; was baptized with the Holy Spirit; was tempted as we are, yet overcame temptation; called all men to repent, and to follow Him in love of God and of their neighbor; He went about with His disciples doing good; He showed men the Father; healed the sick; gave peace to the troubled; and preached the Gospel of the kingdom of God, whose field is the world. He was hated by priests and Pharisees, was persecuted and crucified. His spirit rose, and worketh and liveth evermore.

It is a keen criticism, and certainly it is a typically modern criticism, to have felt the unreality in the ancient creeds for failure to make anything of the Lord's life. And whatever other limitations are on the statement which has sprung from this feeling in the heart of one disciple, certainly the mischief of unreality is off it; it makes something of the Lord's life.

But, gain that it is in this respect, does it make enough of the Lord's life?

Probably our own thoughts fly to the form of the "Faith," as it is entitled, which we recite in our churches. It is a compilation of passages from "True Christian Religion," in large measure. There we find its chief ideas in what is called "the faith . . . in a universal form." And in comparing it with what we have quoted from the Disciples' Creed, we should hasten to say that we do not take it as a creed in the sense in which the Apostles' Creed is a creed. It is not the formulation of an ecclesiastical body, and it is not imposed on the members of our church by ecclesiastical authority. As it is put forward, as it is only in substance, in "True Christian Religion," it is a statement of what the faith of the heavens has come to be, in the "new Christian heaven," and of what then the faith of the Church will come to be as it is renewed

with the Lord's mind and Spirit. In force and spirit it is more nearly a prediction than a creed. Technically, too, as it has been formulated in our Book of Worship, it is not a "Credo," but an "Adoramus." But, however we understand this, how does "The Faith" answer to reality? Especially as to what it says or fails to say of our Lord's life? Plainly it does not pass by the Lord's life without mention. And yet His life is noticed in a very different fashion from the way in which the Disciples' Creed notices it. That creed re-tells the Gospel story in brief. It sums up the main events and gives the substance of the work and of the teaching of the Lord's life. Life and ministry are recounted. Turning to our "Adoramus" we appreciate that it addresses itself to the life of the Lord in quite another way. It does not summarize the recorded happenings and teachings of the Lord's life. It states very succinctly the upshot of His life, for the world, and for Him. It takes only two or three sentences to do so.

> He endured temptation, even to the passion of the cross. He overcame the hells, and so delivered man. He glorified His humanity, uniting it with the Divinity of which it was begotten.

This is not the Gospel story merely, but a theological interpretation of it. It is offering its significance, and its achievements, for belief, and to faith. In His life on earth, the death on the cross part of it, the Lord did two things. He effected a world-redemption. And in His own Person He became Divine Human. He did a great work. And in His assumed nature, He underwent a great change, His whole Person becoming the abiding tabernacle of the fulness of Deity. In the terms of these accomplishments our Faith sums the Lord's life up. His life is in sight in the "Adoramus"; but not in its circumstances, but in its essential achievements. And is it not exactly what that life accomplished, or what the Lord wrought in it, which needs to be put forward for belief? Definitely creedal aspects of the Gospel are thrown up into sight in Peter's confession, for instance: "Thou art the Christ, the Son of the living God"; or in the Fourth Gospel's statement of its purpose:

These (things) are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. (*John* xx, 31.)

It is the significance, and the outcome of the Lord's life, which one needs to grasp, and believe, and rely on. This the Faith seeks to grasp and put.

One of the most real things in the Lord's life is the victory which He won over evil and sin. He won that victory in first-hand experience of evil tendency, and in direct struggle of His own with evil. It was not on that account a victory nor a struggle confined to His own Person. It amounted to the mastery of evil at large, which had concentrated itself against Him. It was a subjugation of the sum of evil, seen and unseen, in human life. That His struggles had this scope, the words, which must have come from Him, about His temptations, fully imply. So also do certain words of His to the Seventy on a time. Returning from a missionary trip they had reported that they had found evil influences subject to them. The Lord told them that that was to be expected, since a sweeping victory had been gained in the world of the spirit over the sum of human evil. Again, He said that it was the Prince of this world of human failure and imperfection and sin that was overcome. Our Christian creed, or any formulation of it, should enter evidently on the fulness of this mighty fact, or seek to do so. That the Lord was tempted, and overcame temptation, as the Disciples' Creed says, seems not enough. The evidences of moral and spiritual struggle which came under the eyes of the disciples, or such struggles as He told them about, were but flying bits of the vast combat which He waged and won with the hells. The redemption which He effected in these battles from evil and sin does not lie on the surface of His life, nor indeed on the face of the inspired record, and yet it is one great result of His life. It is part of the significance of His life. It is a supreme fact for the Christian to grasp and to put his reliance on. "He overcame the hells, and so delivered man."

Then there is that other outstanding reality, which we call, after the Gospels, especially the interpretative Fourth, the

Lord's "glorification." Strange how Christian teaching has missed the force of this term, and not faced the great fact to which it challenges the reader's attention! Usually it is the Lord Himself Who is speaking of His glorification. What was this? All His being, assumed human nature and Word made flesh, could hardly be thrown into the conflict with evil and with finite limitation, too, without having a profound change effected in it. The Lord "went," as He said, "to God" in a deep and realistic sense. His whole Person, from being in part and from the outset Jew and finite humanity, was penetrated throughout by God manifest in Him, until He was possessed of God in a Divine Humanity. He became glorified with God's own self. Finite and temptable humanity passed out of His Person; a Divine Humanity took its place, in which He was one with God, no longer in any measure the son of Mary, but wholly the Son of God. This amazing outcome of His life for Him—and for us, for thus the instrument of redemption was made eternal in God—He had craved and prayed for. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (*John* xvii, 5). Not only did the Lord speak out in aspiration after this glorification, the Father promised it, and also declared it a fact: "I have both glorified and will glorify again" (*John* xii, 28). For themselves the Evangelists speak of the glorification as an accomplished fact (*John* xii, 16, vii, 39; *Luke* xxiv, 26). We have the Lord then looking to a result called "glorification" as a supreme outcome of His life; we have Him speaking of it as a fact achieved; we have the Father promising "glorification," and also declaring it already fact; and the Evangelists refer to it on their own account. Has a creed full reality which does not recite this second great outcome of the Lord's life, too? "He glorified His humanity, uniting it with the Divinity of which it was begotten".

There are some gratifying approaches in more recent Christian thought to the idea of the Lord's glorification, conceived not simply as a restoration to the glory which He had from the beginning, but as the achievement of an added glory in a Divine Humanity among men. One can find in Christian discussions

in several quarters conceptions of a development in the Lord's Person in which His Person was increasingly penetrated by, and increasingly possessed of, God. To this His humanity was *capax deitatis,* it is said, from the outset. There is, for example, in one school of Christological thought, a definitely formulated teaching that the Incarnation was gradual and life-long, God becoming more and more fully manifest and active in Christ, until all His Person, that is, the Person that rose, had become God's eternally. This is the Gospel "glorification" in another way of speaking of it. And wherever the Divinity of the Lord is considered, as it increasingly is considered, not as an endowment only, but as an achievement, too, the glorification in essence is recognized. Too often these recognitions are outside the main currents of Christian teaching. We have one such in the following quotation:

> Theology has made the divinity of Christ a question of nature rather than character. His divinity was an inheritance or endowment which he brought with him, and which was fixed for him in a pre-existent state. He was divine on account of what took place in the womb of one Jewish woman rather than on account of all that took place in the inner depths of his spirit when he communed with the Father and fought through the issues of His life. . . . We shall come closer to the secret of Jesus, if we think less of the physical process of conception, and more of the spiritual processes of desire, choice, affirmation and self-surrender within his own will and personality. The mysteries of the spiritual world take place within the will.
>
> The social gospel . . . would have more interest in basing the divine quality of his personality on free and ethical acts of his will than in dwelling on the passive inheritance of a divine essence. (Rauschenbusch, A Theology for the Social Gospel, pp. 150, 151.)

In this author, too, we hear the note of impatience with the unreality of a creed that omits reference to the Lord's life. "His life was what counted; his death was part of it."

These approximations to a conception of the glorification which the Lord's humanity saw, so that it became a Divine Humanity, hold some promise that Christian thought generally will come to admit the full force of the Gospel references to "glorification."

Two outcomes there are, in general, of the Lord's life on

earth—the Redemption and the Glorification. They are the outstanding realities of His life in the world. Pre-eminently they should be laid hold on and put forward in statements of Christian faith. They are unseen realities, to be sure. Yet what was more real to the Lord Himself than that the world was overcome by Him, or that in His Person He had been glorified with God's own self? To recite the circumstances, and even the teaching, of His life on earth is not enough; we need to pierce to the great victory behind the scenes of the history of the Gospels. We need to see that Christ entered into His glory, in a hidden change in His Person. These are, undeniably, unseen realities. But will any form of the Christian faith be profoundly life-like, or profoundly true to the Lord's life, or have the force of the reality of the Lord's life in it, unless it sounds with the assurance of these two unseen realities of His life—His subjugation to Himself of the kingdom of evil, and His winning in Himself to the very self of God in a Divine Humanity?

"He overcame the hells and so delivered man. He glorified His humanity, uniting it with the Divinity of which it was begotten."

WM. F. WUNSCH.

CRUCIFIED AND GLORIFIED.

The crucifixion and the glorification of the Lord are closely associated in our thoughts; and rightly so, for they are two sides of the same process. The cross is the Scripture symbol of temptation. The Lord assumed a human nature and an earthly body by Virgin Birth for the very purpose of bearing the cross, and of finally being crucified upon it, in order to glorify that assumed humanity, and make it Divine-Human even to the flesh and bones of the earthly body. By temptation-trials all the evils of it were gradually put off, and by glorification the Divine goods were gradually put on. This is familiar teaching in the New Church.

The one great business of the Lord's life on earth, then, was to meet temptations and overcome them. This is implied

in His frequent invitation to take up the cross daily and follow Him. And it is revealed in the prayer which He gave His disciples as the model, when they asked Him to teach them to pray; for the petition in which the prayer culminates is in regard to temptation, saying, "Lead us not into temptation, but deliver us from evil." All that precedes but prepares the way for this as the great business of every one's life. Naturally we shrink from temptation; but in no other way can we be delivered from evil.

Temptations can assail us only by appealing to the evils which are in us; but we do not know them as evils until temptations awaken them into activity in wrong directions. Or, to put it in the reverse order, which is the true one underlying the appearance to the contrary: when the Lord would lead us into any good, the evil in us resists and tries to lead us in the opposite direction. The temptation is this resistance. It is from the resistance of evil spirits with whom we are associated in the spiritual world, which is hidden from us. This resistance causes the shrinking in the natural mind, and gives the negative form to the petition in the letter. Put in the affirmative form it would say, "Lead us into heaven"; but that involves the leading out of hell, and hell clings to us, unwilling to let us go. So the petition in the natural mind, which gives form to the letter of the Scriptures, is "Lead us not into temptation; but deliver us from evil." The purpose of the Lord is to lead us into good; but He can do it only by leading us out of resisting evils, thus into, or through, temptation. The result for us is regeneration, "birth again from above" into association with angels and conjunction with the Lord. But for Him the result was glorification, that is, enthronement with the Father, and with the angels, and with evil spirits as their Ruler. We are separated from the hells and established in the heavens by regeneration; but by glorification He was not separated from the hells even, but was established as the merciful Ruler over them, to keep them in order for their own benefit, as well as for the benefit of men and angels.

So when the Lord was baptized by John in Jordan, to "ful-

fil all righteousness," and the Spirit descended upon Him as He came up out of the water, and the voice of the Father was heard, saying, "This is my beloved Son, in whom I am well pleased," it was the same Spirit which led Him up into the wilderness to be tempted of the devil. The prayer of the natural mind then must have been, "Lead us not into temptation, but deliver us from evil." That is the outer appearance of the letter; but the deeper meaning is that the Spirit was leading Him up to His throne in the hells with opposition, in the heavens with glad consent, in the Father's throne with full reception. It all meant glorification.

The temptations in the wilderness through which the Spirit from on High thus led Him represented all the temptations of His earthly life. They also served as an introduction to the series which followed His baptism at the beginning of His public ministry, culminating on the cross. They were threefold because they were ascending assaults upon the Divine Trinity which had descended into His Divine humanity to meet them.

The method of that descent of the Divine Trinity was wonderful, as revealed in the writings of the New Church. It was not instantaneous at the time of the Divine conception by the Virgin, but was involved in all the processes of creation from the beginning. The Divine purpose in creation was to "form heavens of the human race." But nothing of man's own can be so formed. Aye, nothing of the angels' own ever makes heaven, but the Lord's own Divine alone, acting in them and securing their reaction to it, can make heaven. This Divine of the Lord, therefore, His *own* acting in each and every angel, makes heaven. And as each is given by it a different way of reacting, for the sake of an ever increasing variety which perfects heaven, the Divine of the Lord is different in every one, and in each descending generation of men becoming angels.

In the Writings of the New Church this descending Divine of the Lord is called the "Human Divine," because the Divine is thus in the process of becoming human. And this is the wonderful method of the descent of the Divine Trinity, forming heavens of the human race: first, the celestial heavens, in

which the reactions are to the Divine Love, producing the love of the heavenly Father in the highest degree; second, the spiritual heavens, in which the reactions are to the Divine Wisdom, producing the love of the heavenly Father's wisdom—a lower degree, for it is a love of His wisdom, not in immediate relation to Himself, but in the human relations of the neighbor.

Thus two heavens, one of loving the Lord and the other of loving the neighbor, were formed of the human race by reactions to the Divine Trinity of Love, Wisdom, and Power, descending into humanity. Reactions had been secured to the Divine Love, in the Sacred Scriptures called the Father; and to the Divine Wisdom, called the Son; but not without failures, or refusals, on the part of some men to react to the "Human Divine." And these refusals to react had resulted in the formation of hells instead of heavens. These hells therefore were in active opposition to the "Human Divine" of the Lord in the corresponding heavens, to which they would have belonged had they not refused to receive Him.

The opposition of the hells to the Lord had so increased in the course of this process of the descent of the Divine Trinity into humanity, that when the time came for the formation of the third heaven—that of the Divine Power—men could not be found on earth to react to it. No man could then withstand the opposition of the hells. And so it became necessary for the "Human Divine" to be born of a Virgin, and thus become a man Himself, for this purpose. So prophecy was fulfilled, saying, "I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me."

Thus the process of the descent of the Divine Trinity into humanity was carried on to the third degree in the Virgin-born man, the Lord Jesus. All that made the two higher heavens were already within Him, namely, the love of the Father, and the love of the Son; but the love of the Holy Spirit, "was not yet, because Jesus was not yet glorified." The operation of the Divine Power in humanity by its willing reception and co-operation is what the Virgin-born man was to bring. And He brought it by first receiving it into the human life which

He had assumed. As a sign of this at His baptism the Spirit was seen descending out of the opened heavens, and abiding upon Him, accompanied by the voice, saying, "This is my beloved Son, in whom I am well pleased." And later on, Jesus Himself is heard, saying, "The Father hath not left me alone, for I do always the things which please Him."

And so it was this Spirit which led Him up out of the waters of baptism to be tempted of the devil; that is, to meet the opposition of all the hells of the past and of the present, and overcome it, and take to Himself his great power over it. And this power, let us bear in mind, is that of the "Human Divine" which had already made the two higher heavens; for it was the third and last step in the process of bringing the Divine Trinity into humanity, to form heavens of the human race which had now been reached. All the power of loving the Lord and of loving the neighbor, which makes the two higher heavens, already existed in the "Human Divine," which was the soul of the Lord Jesus, in what may be called, in the terms of modern psychology, the *supraconscious* mind. Thence the Spirit was descending into the *subconscious* mind to fill it with this power from on high, and there it met with the opposition from the hells, representatively described in the letter of the Scriptures as temptation.

The subconscious mind is formed by means of the senses of the earthly body. Temptation is the resistance of the subconscious mind to the supraconscious, or in the terminology of the New Church it is the resistance of the external, natural mind to the internal, spiritual mind. Swedenborg's teaching about the *Limbus* throws much light upon this subject, especially when it is studied in connection with what modern psychology has to say of the subconscious mind. The *Limbus* is the wonderful organism, of "the purest substance of nature," which has for its use to transform the vibrations of the earthly sensories into a condition so nearly mental that the mind can take them up and use them; and at the same time the *Limbus* records the transaction in its own substance, forming the basis of the memory. That is why it is not left behind with the grosser substances of the body at death. Upon the basis of

that permanent record of all earthly experiences, individuality, continuity, personality, and character forever depend. By means of this organism, which the Virgin-born Jesus had from the mother, the natural mind was formed, like that of all other children, in the image and likeness of the world about Him. It was subject to all the appearances of the earthly senses with which we are familiar, and to all the hereditary tendencies to evil and falsity which had accumulated down the centuries of human sinning and suffering. It thus belonged by nature to the hells, and gave access to them. Its formation in the sense-perceptions of infancy gave access to the sensuous hells, opposite the heavens of innocence of infancy already formed in the supraconscious mind of the Lord Jesus. Hence Swedenborg tells us that the temptations of the Lord's infancy conquered and put in order the deepest hells. Not that the little Babe of Bethlehem was conscious of what was going on within Him; but that the celestial plane of the "Human Divine," which was the Life of the Lord in the highest angels, could thus be assaulted by the lowest devils, who would have been heavenly companions of those highest angels, if they had not refused to live with the Lord in those heavens.

The downflowing of the supraconscious into the subconscious of the Babe of Bethlehem—in the very process of its formation—thus met and conquered and took control of those deepest hells, and so step by step, as the process went on, was enthroned and glorified in the heavens, from the highest to the lowest. And thence the glorification proceeded downward, or outward, into the world of spirits—where the three planes of the natural mind were formed—and thence still farther into the three planes of the earthly body in this world.

Thus we get another view of what Swedenborg means when he speaks of the Lord's conflicts with, and victories over, the hells in His infancy and childhood, and of the beginnings, in the deeper degrees, of glorification resulting. And we may see also, in the light of it, how the Lord meets and puts in order the hells that would otherwise destroy us in our childhood, and makes a beginning of our regeneration in the supraconscious, or heavenly, planes of our souls, implanting, and storing,

and increasing the *remains,* without which the later steps of salvation would not be possible.

When the Spirit led the Lord out of the waters of baptism into the wilderness temptations, His work had come into mature consciousness. He stood between the angels above and the evil spirits beneath. To the urgings of hunger, and of every demand of the bodily senses, He was prepared to answer, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And to every urging of worldly ambition, and of personal pride, He was prepared to answer, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." It was the one and only way that the Son of God could answer. So was He comforted and glorified in the heavens; but crucified on the earth. And at the end, enthroned upon the cross, He looked down upon the scoffing Pharisees and heard them crying, "If thou be the Son of God, come down from the cross." And because He was the Son of God, He did not come down, but died to all that was of the earth earthy, that He might rise glorified with all that was heavenly and Divine.

So His words to Nathaniel were fulfilled, saying,

> Verily, verily, I say unto you, ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man.

H. Clinton Hay.

BIBLICAL AND DOCTRINAL STUDIES

WORSHIP AND LENT.

The Apostle Paul tells us there is "a mystery which has been hidden from the foundation of the world"—hidden, because sufficient unto each age is the revelation thereof.

It is now revealed that man is not the bond-slave of his Creator, to be coerced into obedience by awful threats, but he is a complex being, thought into existence by the Eternal Mind, in whom the spirit of Sonship is waiting to be awakened, or "born from above," that man may build himself into God's ideal by moral decisions made day by day, and so become a temple of the Holy Spirit.

And, whatever the appearance may be, humanity as a race is to us no longer a chaotic tangle of independent entities with hostile interests, but a corporate unity, an organic whole, in which each individual is under a sacred obligation to "do for all what he alone does best."

But, inasmuch as every approach to similarity of character with the Lord brings with it a deeper consciousness of the conflict of desires within, the warning note of the Church's present season is peremptory in its demand and perilous if neglected.

When there is such an ideal before us, and so many impediments are in our way, we look upon the confusion and perplexity of our present state of being, and ask in despair, "What is man that Thou art mindful of him?" And the answer comes: "God has made him a little lower than Elohim (the Divine Wisdom), and has crowned him with glory and honor."

It is to such reflections as these that the season of Lent calls us. It is to the practice of the realization of the presence of God—to think ourselves *consciously* into that Presence in

which we always are *unconsciously*. It is to this that our Lord referred when he said: "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

The authority for every command consists in the fact that it is the expression, in another form, of the constitution of man's inmost being. When the Lord commands us to do anything, it is but another form of saying: "This is the law of your being; it is the order of your life. I do not wish your adoration and service for my own sake, but I require it for your own peace and happiness."

Many people during this Church season fast and deny themselves rational enjoyments. They suppose that the Lord needs to be entreated. They judge according to the appearance.

Humanity, as well as individuals, has its childhood when appearances are regarded as realities. But the fond parent hopes that the time will come when his child will see the reasonableness of his requirements, and no longer act from fear or blind faith. May we not have the same hope of humanity?

But, if the Lord does not desire honor, if it affords Him no pleasure to see us prostrate ourselves before Him, why are we commanded to worship Him? What good will it do for us? We are clearly taught to pray; but what is the use of prayer if our Father in Heaven is always ready to bestow? Why should we, at this season especially, humble ourselves before Him, and ask to be forgiven, if He is ever ready to forgive? What is the use of churches and organized forms of worship?

There is a rational answer to these questions founded in the constitution of things. The command is no more arbitrary than is the growth of a fruit.

A general reason for all the Lord's requirements is to produce a change in ourselves, for the Lord Himself is unchangeable. He is the "same yesterday, today and forever." So, in order to understand how worship benefits us, we must first understand our own wants and our relations to the Lord.

We have two natures—a higher and a lower—and these two natures are called in the Scriptures the spiritual and the natural man respectively. The natural is developed first. "That is

not first which is spiritual, but that which is natural, and afterwards that which is spiritual." During the progress of ages the natural became stronger than our spiritual nature, and thus caused an entire reversion of the order of our lives; for life from God flows through the spiritual into the natural, and in true order keeps the latter in subjection. However, while the natural man reigns, evil is called good, our higher perceptions are dulled, and we are immersed in the senses.

All the Lord's commands have been given to preserve and rescue us from such a state. Worship does this by reminding us at stated periods that we have a higher nature than the natural. We need stated times and established ceremonies to recall us to our higher selves, and to enable us to ultimate and fix, in some stable form, the ideas of a higher life.

So that even if our worship were a mere ceremony, performed in obedience to command, it would be better than no worship. The Jewish worship was a mere representative one; that is to say, it had no spiritual significance for the Jews whatsoever. Yet it was better for them than no worship, for it tended to prevent them sinking lower. Therefore, the person who attends church regularly, and helps to sustain public worship, performs a use to society.

And here let us speak of a very subtle temptation. Many people will say: "What is the use of going to church to hear the Scriptures and prayers read? There is to be no sermon. We can read ourselves in our own homes." Have those people thought that it is the natural mind making that suggestion? Have they ever thought, also, that the natural man demands the "get-together" spirit in every phase of life, and makes only one exception, viz., worship? Strange, is it not? And yet there is a reason for it. The natural man is opposed to things spiritual, that is why. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he discern them, for they are spiritually discerned." The natural man demands to eat with others, club with others, dance with others, play with others, meet with others, talk with others, walk with others, do business with others, *but not to worship with others.*

If ever you are tempted with such a subtle suggestion, know it is your natural mind, your lower nature, trying to gain a victory over your higher and nobler nature. And to this natural mind the Lord Jesus Christ said: "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God"; and more, for He added, "And Him only shalt thou serve."

Again, "all true worship consists in adoration of the Lord in humiliation." But, if it causes no pleasure to the Lord to see us humble ourselves, of what use is humility? It is useful to bring us into a state to receive God's life in its true order; for this can only be done when we yield ourselves up unresistingly to the plastic power of the Divine life. Thus there is a vast difference between humility as the world regards it and true humility. The real test of true humility is: Do we give up all resistance to this Divine plastic power? Do we submit to be taught and be guided by the Lord?

The principle is amply illustrated in the experience and observation of every one. That man will not ask for guidance who feels sure he knows the way. No one will submit to be taught so long as he thinks he knows better than others. When a vessel is already full, you can put no more into it. When a sponge is full of cloggy matter, it will hold no pure water. First get rid of the cloggy substance, and you can saturate the sponge with pure water. So, when a man or woman is full of self, there is no room for God. He must be born in a manger, because there is no room for Him in the inn. Humility, emptiness, then, is a state most favorable for the reception of the Divine life. And when we are thoroughly emptied of self, we can be saturated with the life of God.

In humility we reject all merit and goodness of our own; thus we open the door for the Lord to enter our hearts. We yield ourselves fully to His control, that He may mould the vessels of our minds to His likeness. We may see now why He requires humiliation. It is for our sakes, and not for Himself. The command grows out of our needs, and not out of His desire for glory or honor.

You will conclude, and conclude rightly, that humiliation is the essence of all worship. Can we pay any higher tribute

to the wisdom and excellence of a friend than to follow his guidance? Can a child honor its parents in any way more fully than by obeying them? And can we honor our Heavenly Father so fully in any way as by keeping His commandments? Thus to obey is better than sacrifice. It is indeed the highest sacrifice we can offer, viz., humiliation—the sacrifice of ourselves.

We have stated that the end of worship is to bring the natural into subordination to the spiritual. This cannot be done by mere force of will. One must employ the necessary means. A man might as well attempt to build a house by simply willing it, as to bring the lower nature into subjection to the spiritual, and to bring out into ultimate life all the harmony of heaven, by a mere act of the will. We must use the necessary means in the one case as well as in the other.

When we read the Word, and sing and pray, we are in the effort to bring into greater activity those spiritual principles to which all these actions relate. Of course, the good that each one will receive will be according to his own state.

But will external worship do this for us without internal worship? Is the form efficacious without the spirit? No. External worship without internal worship is dead. Yet the external is necessary to give fullness and permanence to the effect. This is a simple law of our natures. Nothing is in its fullness and power until it is ultimated.

Suppose one's dearest friend should cease to speak to him in the street, and should take no external notice of him whatever. Would he not think that his friend was alienated from him? Would it be satisfactory for the friend to say: "All affection is spiritual. What is the use of forms? Can I not have warm regard for you without speaking to you or coming near you?"

Would it be sufficient that husband and wife should have it understood that their affection was mutual, and therefore there was no further necessity for any manifestation of it?

What a spiritual church needs in its worship is not forms imposed upon the spirit, but forms ultimated by the spirit. Our forms of worship ought to be sufficiently numerous and

varied to afford expression to all the affections proper to such an act, so that all, from childhood, through youth, to old age, may find an appropriate altar on which to offer their sacrifices, and a fitting medium to ultimate their affections. This is the ideal form of worship. Nevertheless, everything in a sacred service is insignificant in comparison with the spirit of true worship.

May we be drawn to the house of God by the attractions of the greatest plastic power in the universe, whose affections animate different forms! May each returning Sabbath find our feet drawn to the sanctuary, not from habit, not to criticize, but to worship the Lord our Savior, to thank Him and to praise Him!

True worship and aspiration go hand in hand. One who truly worships sees before himself the pathway up the heavenly heights; and behind him are the circuitous routes of passion up which he has hitherto blindly groped. Worship is the instrument by which the mind is lifted up to an ever-increasing measure of Divine light.

"Order is heaven's first law"; it is, therefore, the first step towards true success. This applies to every phase of life, whether it be church societies, educational institutions, business or professional life. Where order reigns, the temple becomes for each the House of God and the Gate of Heaven. It is the Mount of Transfiguration where the soul is gradually changed into the divine beauty of its original likeness, where it is pervaded with a heavenly life; and when it descends to its common duties in the world, it should carry the spirit of worship into every detail and relation of life. Here is the test of true worship. Do we receive these benefits?

At the summit of this exceeding high mountain, there is given the spiritual power of perception, where all the kingdoms of the worldly man are spread out below. But if it is true that we stand here, it is also true that the devil is with us, tempting us to claim the glory and to adore self. From this deadly peril none ever escaped but the Sinless and Undefiled. For us, there is but one truth that can save us and help us to give to God the glory that is His. It is the truth which tells us:

"Thou shalt worship the Lord thy God, and Him only shalt thou serve."

ASTLEY H. GUYLEE.

WHAT IS THE RATIONAL IN MAN?

Just now in this year of 1924 there is a state of confusion of thought on almost every subject connected with man's life, so that it is difficult to find any subject about which many, if not most, people are not in some doubt. The old and common condition of restful satisfaction that things were ordained to be as they are, and that it was futile as well as wicked to question, much more to rebel against, the order of things into which we were born, exists now with very few people. Even in old settled communities in England, apart from the larger towns and cities, more especially the mining and manufacturing districts, the old idea taught by the Established Church, that it was the duty of all agricultural laborers and the poorer working classes to be content in that state of life unto which it had pleased God to call them, is now lost. To those who, like the present writer, were born some seventy-odd years ago, and who were brought up in the midst of such a community, where it seemed so calm, quiet, and restful, as if nothing could ever change for the worse, the difference is tremendous. Farm laborers were receiving from twelve to sixteen shillings (from three to four dollars) a week, on which to support themselves and their families.

It has taken a world-wide war to waken the world to the fact that all men are of equal value in the eyes of their Creator; that the time has come when the human race must acknowledge this fact, and cease to hold their fellows in bondage; that all men have the same inherent right to share in the uses of the land, the air, and the water, that their Father, Maker, and Savior, created and gave to the whole human race forever.

Thus we read:

Before anything is reduced into a state of order, it is most usual

that things should be reduced into a confused mass, or chaos as it were, so that things that do not rightly cohere together may be separated; and when they are separated, then the Lord disposes them into order. (Arcana Cœlestia, n. 842.)

To those who are hoping to live according to the new and true order, which will begin to dawn and then to flourish on this earth when all this turmoil and distressful period of chaos is past, it is of great importance to know both for our sakes and that of others, how the unregenerate individual man can be brought into a state of order.

We are often warned in our new revelation that this cannot be done without some knowledge of the degrees of the human mind, and of the influx of life which flows perpetually from the Divine to effect it. But it is necessary for us to apply ourselves to receive it: first, as knowledge of truth, which the Lord is mercifully providing, and which at present seems far in advance of the demand; and then, when we begin to have the desire to apply that truth to our lives, we find not only that the Lord will help us toward the doing of some good to our fellow men, but that it was He who instilled into us the desire or affection for knowledge. At first this may have seemed mere curiosity to learn something new about what heaven and hell are like, or what kind of man Swedenborg was, who professed to have seen them both.

Still, we soon discover that there are degrees of truth, and that the more we learn the more we find there is to learn. Of the Divine mercy we are withheld from entering too far into interior truth; no farther, in fact, into the internal sense of the Word, than we can be kept till the end of our lives on earth. This does not preclude us from studying the Word to learn that the Lord is watching over us day by day, and that it is His Divine care that none of his little ones shall perish. We are all his little ones, if we desire to learn for the sake of doing His will as if it were our own, adopting it as our own, but remembering that He gave it to us. Then we are told we shall know of the doctrine; which means, distinguish between the false which leads to evil and the true which leads to good.

Now as we read the "Arcana Cœlestia," the "True Christian Religion," or any of the other books of the new revelation given to us, we find the word "rational" used in so many connections that it may be useful for us to get a clear idea of what it is, how it begins in man, and the use it performs in man's regeneration.

It may be well to premise the story in the "Arcana Cœlestia" concerning the birth of Ishmael, and the later birth of Isaac, the first of these being the external, natural, rational faculty, and the second the spiritual form of rationality which recognizes truth as elevating man above the natural plane of the corporeal phase of his natural life.

The preliminary statement, in n. 1893, is as follows:

> There are in every man an internal man who is intermediate, and an external who is properly called the external man. . . . The rational man is not born with a man, but only the capacity for becoming rational. . . for new born infants are not endued with reason, but become rational . . . as they are imbued with knowledges external and internal.

"Arcana Cœlestia," n. 1895, tells us:

> The rational is not born of knowledges, external and internal, as is supposed, but of affection for such knowledges; as may be plain by seeing that no one can ever become rational unless some enjoyment, or affection, for learning and knowledges gives the aspiration. The affection is the maternal life itself, and the celestial and spiritual in the affection is the paternal life; therefore, according to the degree and quality of the affection, the man becomes rational. Internal and external knowledges are merely dead things in themselves, but are vivified by the life itself of the affection; and this is the conception of the rational man with every one.

Ishmael was the son of Hagar, an Egyptian woman; and Egypt in the Word constantly means natural learning or science; hence Ishmael represents what comes from the understanding of natural knowledges, namely, reasoning about them. Yet we read in "Arcana Cœlestia," n. 1904:

> But it cannot be that anyone should be in the truth of knowledge, that is, in affection for it, and belief in it, unless he is in rational truth, into and through which the Lord flows from the intellectual.

There are many affections belonging to the outer man, all dedicated to their uses; but the affection for knowledges, internal and external, stands pre-eminent above them all, when it has for its end that one may become truly rational; for thus it has good and truth for its end. . . . The very life of the internal man flows into it, but is varied there according to man's end in view.

If these ends, we are told, are for the world or for self only, worldly or corporeal life alone results. It is from this that lusts and fantasies live with man, but his life is then contrary to good and truth; because his end is his love, and to this he applies the inflowing life given to sustain him. But everyone may know what kind of life he has, if he will search out the end he prefers to all the rest, and in respect to which these are as nothing.

If the end be himself and the world, let him know his life is infernal; but if it is the good of his neighbor, the common good, the Lord's kingdom, and especially the Lord Himself, let him know his life is heavenly. (Arcana Cœlestia, n. 1909.)

But the rational as first conceived in man cannot acknowledge intellectual or spiritual truth as truth, because there adhere to it so many fallacies from the external knowledges drawn from the world of nature. Now in "Arcana Cœlestia," n. 1940, we read further on the subject of the rational:

It cannot be understood how the case is with the increase or multiplication and fruitfulness in a man's rational, unless it be known how the case is with influx; of which it may be said in a general way that with everyone there is an internal man, a rational man, which is intermediate, and an external man, as has been said before.

It is the internal man which is his inmost, from which he is man, and by which he is distinguished from the brute animals which have not such an inmost; and this is, as it were, the door or entrance for the Lord, namely, what is celestial and spiritual into man. What is accomplished there cannot be comprehended by the man, as it is above all the rational from which he thinks. The rational that appears as man's own is subject to this inmost or internal man. Through it the heavenly things of love and faith flow from the Lord into the rational, and

through the rational into the knowledges which are of the external man, but according to the state of the recipient. Then, unless man's rational submits itself to the inflowing goods and truths of the Lord, it suffocates, rejects, or perverts them; and the more, when they flow into the sensuous knowledges of the memory. This is what is meant by the seed falling upon the highway or the rocky places, or among thorns, as the Lord teaches in Matthew, Mark, and Luke. If it submits itself, and believes the Lord's Word, the rational is then as the good ground, in which the seed bears much fruit.

In "Arcana Cœlestia," n. 1944, we are taught:

> The rational in man in general is said to receive life and be born when man begins to think that the evil and falsity in himself is what is opposed to and speaks against truth and good; and still more when he wishes to remove and subjugate his evils and falsity Unless he can have a perception of this, and become sensible of it, he has no rational, however he may think he has; because it is the medium (as said) that unites the internal with the external man, and so has a perception from the Lord of what is going on in the external man. And thus it reduces the external man to obedience, and indeed elevates it from the corporeal and earthly things in which it immerses itself; and causes man to be man, and to look up to heaven, to which he belongs by birth, and not like brute animals, only to the earth, on which he is merely a sojourner, and still less to hell. These are the offices of the rational; therefore a man cannot be said to have any rational, unless he is such that he can think in this manner; and whether he is becoming so, is known from his life in his use or function. . . . No one therefore can be said to have a rational merely because he can reason. Indeed those who have it not usually discourse from sensual and scientific things much more skilfully than those who have it.

Then in n. 1949 we have this very important lesson:

> The man whose rational is such that he is only in truth, although the truth of faith, and not at the same time in the good of charity, is altogether such in character as that he is a morose man, is against all others, looks upon every one as in falsity, and is ready to rebuke, to chastise, and to punish; he has no pity, he does not endeavor to come close to others and study to bend their minds; for he looks at everything from truth, and at nothing from good.

Such then, we read, is the human rational when it is not united to the internal, or the divine celestial and spiritual.

Again we read in n. 1950:

All the genuine rational consists of good and truth, celestial and spiritual. Good, or the celestial, is its very soul and life, truth, or the spiritual, is what receives its life from this. The rational without life from celestial good is as here described; that is it fights against all, and all against it. Rational good never fights, however it is assailed; for it is of love and mercy, mild and gentle, patient, and yielding. Yet though it does not fight it conquers all, and never thinks of combat and glories over victory, and this because it is Divine and of itself is safe. For no evil can attack good; it cannot even continue to exist in the sphere where good is. But truth separate from good, which is here described, is altogether another thing, indeed it scarcely thinks after anything but combat; its common delight is to conquer, and when it conquers it glories in the victory. When therefore man is regenerated, it is indeed done by the truth of faith, but still at the same time in conjunction with the life of charity, which the Lord imparts according to and together with the life of faith.

And now, turning to "Heaven and Hell," n. 468, we read how the rational can be cultivated—a thing that it is most important to know:

There are three kinds of truths, civil, moral, and spiritual . . . and there are three degrees of life with man. The rational is opened to the first degree by means of civil truths; to the second degree by means of moral truths; and to the third degree by means of spiritual truths. . . . This is not by man's knowing them, but by his living according to them; and by this is meant to love them from spiritual affection. If only from corporeal affection, he does not become rational; for then he does not love them, but himself. Thus man becomes rational to the third degree through the spiritual love of good and truth; to the second degree by the love of what is sincere and right; and to the first degree by the love of what is just and fair.

In "Divine Love and Wisdom," n. 258, man's rational is in appearance of three degrees, a rational from the celestial, a rational from the spiritual, and a rational from the natural. Also rationality, which is the faculty that can be elevated, is still with man, whether it is elevated or not.

As soon as man acknowledges his evils to be sins against God . . . and therefore wills to desist from them, the Lord opens his spiritual mind . . . and enters into the rational, and from it dis-

poses into order those things which are contrary to order. This is what appears as combat. (Divine Love and Wisdom, n. 147.)

Through truths, naturally and scientifically understood, everyone procures for himself a rational, into which the spiritual can inflow and operate; for man draws in the light of heaven through the rational, which is his understanding; and through the rational illustrated by the spiritual, he looks into knowledges and scientifics, and chooses those which agree with the genuine goods and truths of heaven, and the Church, and rejects those that disagree. Thus does man found the Church with himself. . . . Man first enriches his memory with knowledges; afterwards by means of these he cultivates his understanding, and finally his will. The memory is of the natural man, the understanding is of the rational, and the will is of the spiritual. This is the way of the reformation and the regeneration of man. (Apocalypse Explained, n. 654.)

T. Mower Martin.

CURRENT LITERATURE

A PLAN FOR WORLD TRANSFORMATION.

Economics is a New Age branch of learning. No general essay upon the subject had appeared previous to 1775. Since then special studies in this field have steadily increased in number, until now it is one of the very most important subjects for any man's consideration, as in final analysis it concerns vitally not only the physical but also the spiritual health of humanity as a whole. Of course most of the treatises in this field are written from an Old Age standpoint, and with knees bent before the God of Things as They Are. But some of them are distinctively of the New Age, with eyes ever on the God of Things as They Ought to Be. The latter ever view composite man as in a measure master of his own fate. They point more or less clearly to the various causes of social diseases, assert that by proper methods all the diseases are curable, practically affirm that our civilization can never be called truly Christian until they have been cured, and imply a growing intent to bring the will of organic humanity to bear upon the changing conditions, until they are outwardly transformed into some approximation to the Kingdom of God on earth. A Utopian dream? Not so much so as it may seem, provided we carry our analysis far enough; and alas for him who has not sufficient ideality in his nature to harbor it. Certainly all New-Churchmen should see the vision, and cherish the hope of such transformation.

Little along this line gets said by New-Churchmen; and when anything is said in good spirit, it seems like a breath from heaven. In this connection it gives us pleasure to quote certain words from the pen of one of our English brethren, Mr. E. C. Mongredien, as they appeared in the *New-Church Herald* of March 15 of this year:

Personally, I feel very keenly that the world is needing a new social order, as much the inverse of the present one as the Doctrines and Philosophy of the Church are the inverse of the first Christian Church. And only in the New Church teaching are the potential strength of vision and sureness of hand to fashion it. The individual members of the Church cannot as yet begin to build a new social order—they are too few in numbers—but at least they can work towards the planning of it by thought and discussion. I see no reason why the Church should not encourage them to do it. I go further and make bold to say that when it is planned and carried into effect, *it will be the New Jerusalem itself,* the Lord's Kingdom on earth as it now exists in the Heavens.

"It will be the New Jerusalem itself, the Lord's Kingdom on earth as it now exists in the Heavens." (Mr. Mongredien himself italicised those words.) In other words the New Jerusalem will not exist in a general way on earth until the organization of humanity has been transformed accordingly. This we firmly believe; and we are keenly interested in such methods of transformation as have the right elements of promise in them. From a Christian standpoint we can of course favor only such methods as are quite in harmony with Christian principles. Nothing involving violence or compulsion can meet these conditions; only a voluntary movement can be approved. Personally we are very strongly of the opinion that but one such plan has yet been formulated that really gets down to rock-bottom, and promises to transform the world completely in due time, and thus furnish a sound basis for a truly Christian civilization. The author of the book before us* evidently holds a similar view; and therefore we take pleasure in introducing him and his recently published treatise to our readers.

In his Preface the author, James Peter Warbasse, informs us that "for twenty-five years, in private capacity and also as a political official of New York, he was occupied in mitigating the ills of society." He finally saw that "palliative work solves no problems." Then in the search for fundamental remedies he spent a considerable part of his time during

**Co-operative Democracy. . . .* By JAMES PETER WARBASSE. New York: The Macmillan Co. 1923. 513 pp., 8vo. $3.50.

fifteen years in making himself acquainted with the plans of various reform movements. He became convinced that the co-operative movement embraced, or could be made to embrace, all the good qualities of the others; and for the last ten years he has devoted himself intensively to promoting the co-operative movement "in all its fields of theory and practice." Since the organization of the Co-operative League of the United States of America several years ago, he has been its President; and he is a member of the Central Committee of the International Co-operative Alliance. He is naturally an authority in his subject; and in the judgment of the present writer, his recent book is the best general treatise upon it yet published.

The full title of the volume reads as follows: "Co-operative Democracy, Attained Through Voluntary Association of the People as Consumers; a Discussion of the Co-operative Movement, Its Philosophy, Methods, Accomplishments, and Possibilities, and Its Relation to the State, to Science, Art, and Commerce, and to Other Systems of Economic Organization." It is dedicated "To the consumers, who are everybody, with the hope that they will organize to supply their needs, and ultimately create a co-operative democracy through which to control and administer for mutual service those useful functions now performed by profit-business and by the political state."

The first paragraph of the Preface reads as follows:

> Co-operation is here presented as a practical, working plan for a complete reorganization of society upon a voluntary, non-political basis. It is viewed as a means for replacing the present system by something utterly and fundamentally different, whereby man is given a better attitude toward industry and toward his fellow-man. This it does by evolutionary steps.

At the end of the first chapter the author summarizes the aims of the co-operative movement in the following words:

> Briefly, this is what Co-operation aims to do in the economic world:
>
> 1. Substitute the service-motive for the profit-motive.
> 2. Make impossible the large privileged incomes from rent, interest, and dividend.
> 3. Make everybody a worker.
> 4. Make everybody an owner.

5. Encourage thriftiness and the sense of responsibility that go with ownership.
6. Set the people as neighbors working together for their own common good.
7. Train the people to administer their own industries in their own interests.
8. Substitute mutual aid for rivalry and antagonism.
9. Win back for the worker the long-lost control of his food-supply and of his other natural needs.

Mr. Warbasse interprets "the signs of the times" ominously enough; but in view of the fact that innumerable Bible students of the present day think that the dire conditions described in the letter of Scriptures as immediately preceding the Lord's Second Coming are now being fulfilled, our author can be pardoned if his estimate of approaching developments also has a somewhat calamitous sound. But we will not dwell upon that. Rather we will give from his book an item of war-time business contrasting co-operation and the prevailing profit system:

An example of the principle of service in operation is seen in the case of the Purity Co-operative Association of Paterson, New Jersey. During the war the Food Controller fixed a price on bread. The private bakers protested, saying they could not afford to sell bread for so low a price. The Purity Association, which has the best bakery in the city, protested to the government, saying that the new ruling would compel them to put up the price of their bread to an unnecessarily high figure. They had never charged so much for bread; and did not wish to do so. Still, neither the protests of the profiteers, demanding a higher price, nor the protests of the Co-operators, demanding a lower price, prevailed; and the price was fixed.

At the end of the first two months the Purity Bakery had accumulated so large a surplus that the money became a serious problem. It held a meeting to consider what it should do, and voted to declare a savings-return and give back the money to the people who had bought the bread. So the money that the people had paid for bread over and above the former price was returned to the purchasers. For doing this the private bakers convinced the government—or at least tried to—that the Purity Co-operators were seditious. What did the private bakeries do with their surplus? Did the people get it? No, the people made a present of it to the private owners of the private bakeries, as their reward for keeping up the price of bread. (P. 159.)

Finally by way of enforcing the idea that a total reconstruction of society in accordance with man's highest economic ideals is not wholly visionary, I will quote a paragraph from near the end of the author's Preface:

> The student of Co-operation, if he is not already familiar with the facts, will discover with some amazement its actual extent. This revelation is bound to gratify anyone who is seeking a tested method for the reorganization of society. I have for months at a time lived and travelled among co-operative societies where I have seen many thousands of Co-operators—living in their co-operative houses, supplied by their own stores, working in their own industries, financed through their own banks, entertained in their own theatres; I have seen happy, healthy children frolicking in their own playgrounds; and I have realized that I was in actual contact with a demonstration of that very society for which utopian theorists hope as a remote possibility of the future, and strive to attain by some other means.

If any of our readers should be interested to understand this movement and its promise, we earnestly advise them to read Mr. Warbasse's book here called to their attention.

B. A. WHITTEMORE.

"THE GOD OF THE EARLY CHRISTIANS."*

This review makes no pretense of being critical. Such a weighing of data and argument and conclusion as that would require must be left to one whose knowledge in the field of early Christian history approaches that of the author. The attempt is rather to give some view of the contents of the book, and to sketch briefly some ways in which it may be important for the New-Church student.

The book deals with the early history of the doctrine of the Person of Christ. It is, however, no mere telling of this history. As the history is ordinarily given, it is the story of the wrestlings of the early Christian thinkers with the problem

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*"*The God of the Early Christians.*" By ARTHUR CUSHMAN MCGIFFERT. New York: Charles Scribner's Sons. 1924. 200 pp., 12 mo. $1.75.

of how to relate the Jesus of history and the Christ of experience to the Almighty Creator and Ruler of the universe. God was given first. The problem was to relate Christ to Him. The solution was found in the "Logos Christology," and perpetuated in the decisions of the Nicene Council. In the course of the development of this Logos Christology certain other developments appear, which are generally taken to be heretical off-shoots. Such are Gnosticism (although its existence prior to Christianity has been recognized), Marcion's doctrines and Modalism. But McGiffert sees another side to this history. The problem is a more general one: that of rescuing Christianity from a position as a local sect, and giving it a world-wide significance. To accomplish this the Christian "doctrine of salvation must be made a part of a system embracing the universe as a whole, and the Savior Christ must be related in some way to the divine forces which lie back of the world or find expression in it." To the Jewish monotheist this problem reduced itself to that first considered, but the Gentile Christian was in a different situation. The salvation which Christ wrought for him was in large part a deliverance from the fear of, and the belief in, a multitude of gods. His natural tendency was to replace them by Jesus, and to accept Him as God. But the theologian and the apologist who were fighting the battles of Christianity in the thought-world of that day found it impossible to give Christianity that larger setting which they felt was necessary for it, and at the same time proclaim that its God suffered and died in the flesh. This was true, even though they themselves were for the practical purposes of prayer and worship content to accept Him as God. But their theological problem was the reverse of that of the Jewish Christians. Here the problem was, given Christ, the Savior, first, to bring into relation to Him God the Creator. One way was to adopt the Jewish God; but there were other attempts at a solution of the problem, and it was as such alternatives that the Christian Gnostics and Marcion and the Modalists developed their systems. Each one of them, however, had it vulnerable point; and in the end the Logos Christology prevailed.

To this discussion each of the four lectures which compose the book makes its contribution. The first, "The God of Jesus and of Paul," contends that while for Jesus and the early disciples the problem did not exist, Paul found himself face to face with the necessity of grappling with it. His solution laid the foundation for the Logos Christology, and was elaborated in the Johannine writings. The second lecture deals with "The God of the Primitive Gentile Christians," and brings forward and supports the position that the tendency of these Gentile Christians was to accept Jesus as God. In the third lecture the various theological solutions to the problem thus presented are discussed, and the conception of God which resulted is brought forward under the title, "The God of the Theologians." Finally certain aspects of the Divine Activity—"Creation, Providence and Judgment"—are considered with a view to showing the influence of the solution reached on the doctrines concerning these points.

The book is well written, the work of a competent scholar. Criticism, favorable or adverse, on a book dealing as this does with matters of fact, would be equally out of place except in the possession of equal acquaintance with the field. Accepting its results on the basis of Professor McGiffert's acknowledged competence in this field, the book is well worth the attention of the New-Church student. First, it offers us information about a critical period of early Christian history of which we often speak. Again in its study of the motives which lay back of these early doctrinal controversies, and in its presentation of these doctrines themselves, it should help us to see our own doctrine of God the more clearly, forcing us to distinctions which we might otherwise blur, and making us careful that in our statements of it we do not use phrases which have already attached to them meanings which differ from ours. Finally its exhibition of the effects of all this theological and philosophical discussion on the religious life is extremely suggestive.

Every one who would be an apologist of the New Christianity to the theologically educated world today will find the book valuable.

FREDERIC R. CROWNFIELD.

SWEDENBORG'S "PSYCHOLOGICA."*

The Swedenborg Scientific Association has fully justified the purpose of its establishment, and its existence, by the studies it has promoted and the publications it has issued. Through its agency and the zeal of some of its members important scientific manuscripts of Swedenborg have been for the first time translated, which otherwise would in all probability have not seen the light for many years.

As one of the most industrious and fruitful workers in this field of translation and publication, Mr. Acton has from the first taken a leading part. As editor of *The New Philosophy* he has labored constantly to promote the translation and publication of Swedenborg's scientific works. He has himself done the major part of this translation and publication, and has made the pages of *The New Philosophy* the worthy vehicle of the results of such efforts. In this way he has made valuable and permanent contributions to the printed records of Swedenborg's scientific labors. The book before us is a signal example.

Students of Swedenborg have known that he was at one time an interested and admiring reader of Christian Wolff; and those who value direct information as to Swedenborg's historical position, and especially his relation to preceding and contemporaneous philosophy, have looked with eager curiosity to his notes on Wolff and other philosophers. In this book, and in the previously published "Philosopher's Note Book," Mr. Acton has supplied much needed sources of information. It is unnecessary to urge the importance of direct and full acquaintance with the sources of Swedenborg's scientific and philosophical ideas and principles, in so far as they had such sources, as a preparation for reading correctly and understanding adequately what he wrote.

**Psychologica*: Being Notes and Observations on Christian Wolff's *Psychologia Empirica*. By EMANUEL SWEDENBORG. Translated from the Photolithographed Manuscript, by Alfred Acton, M. A., B. Th., Dean of the Theological School of the Academy of the New Church. Philadelphia: Swedenborg Scientific Association. 1923. 190 pp., 8vo. Price, $5.00.

In the "Psychologica," Mr. Acton has presented what comes nearer being a model edition of one of Swedenborg's works than has ever been previously attained. With painstaking industry he has collected in the "Preface"—the kind of preface that should accompany every well-edited book of Swedenborg—much needed information about the manuscript and about the circumstances of the writing. This is followed by the body of the work, the Latin text and the English translation being printed on opposite pages. The text and the translation have evidently received unwearied care. Added is an Appendix, and what appears to be a full Subject-Index.

It is aside from the purpose of this notice to attempt a critical estimate of the translation, and still less of the scientific and philosophical content of the book; but a glance at the headings is enough to assure us of the scientific and philosophical interest of the discussion, and especially of its importance in giving us a glimpse at Swedenborg's early attempt to understand and explain the connection between soul and body, particularly as regards sensation and perception.

The temptation to follow out a detailed comparison of Swedenborg's treatment with that of Wolff would lead us too far into the field of psychophysics; but the bare list of topics shows that Swedenborg was already deep in the special problems of that field. (This was just subsequent to July, 1733, when he first saw Wolff's "Psychologica," published shortly before.) Sensation, perception, memory, affections, dispositions, habits, will, intellect, attention, reflection, all are passed in studied review, and are all interpreted in relation to the states of the bodily organs.

The serious student of Swedenborg's early doctrine of the soul, and of his "search for the soul," will find here the well developed beginnings of discussions which were continued and elaborated in the "Animal Kingdom" series, particularly in the "Rational Psychology." At this stage Swedenborg developed his idea of "Tremulation." In this development he made tremulation the physiological counterpart of the soul's activities, for example, in sensation and perception.

The book is one more step towards the complete edition of

Swedenborg's scientific works, which must come in time, and which we all look forward to with deepening interest.

LEWIS F. HITE.

MORE ABOUT MYSTICISM.*

Dr. Charles A. Bennett, Assistant Professor of Philosophy in Yale University, has added a volume of rather special interest and fresh type to the already large library on mysticism written in and for our day. We have had eulogies of mysticism, guides to the attainment of its experiences, historical accounts of its principal figures and systems (Dr. Rufus M. Jones', for example); we have also had, of course, sharp and hostile criticism of it (this is penetrating and fruitful in Santayana's writings). Dr. Bennett gives us none of these appraisals. He is a man of literary-philosophical or philosophical-literary turn of mind, with aspirations toward style; his writing reminds one in manner (and in some passages in substance) of Mr. Santayana, by whom he has no doubt been influenced. Without the acute penetration of the latter, he is brilliant, thoughtful, discriminating. Though in no sense old-fashioned or unread, he has no desire to be "vulgarly contemporaneous"; he is, in fact, willing to go to considerable pains to understand points of view not characteristically modern. He exhibits a praiseworthy feeling for the *balance* of the intellectual life. One would say that he had a sense of values; and having decided on his scale of values, he has no "vicious contrasts" to make between this and other gradings. With this turn of mind and background, Dr. Bennett furnishes us, as we might expect, a book of intelligent thoughtfulness, which proceeds from no strong bias, and needs no dogmatic foundation, friendly or hostile. He gives his subject a treatment not philosophical in any scholastic sense of the term, and not merely literary, but humanistically appreciative.

**A Philosophical Study of Mysticism.* By CHARLES A. BENNETT. Yale University Press. 1923. 192 pp., 8vo. Price, $2.50.

The strongest section of the book is an *Apologia* for mysticism—a pragmatic defense. Here we see exemplified Dr. Bennett's admirable balance: the value to religion of the mystic as an individualist is maintained without any unfair attacks on the Church as an institution. Apropos of mysticism, we are given many admirable comments on other things—solutions of the problem of evil, for example. In the concluding chapter, entitled "The Future of Mysticism," various modern substitutes for religion are cited, and one, the worship of beauty, aestheticism, is treated with considerable fullness. I know of no better exposure of the inadequacy of aestheticism as a life-principle than in these pages. Their writer has read his Plato and his Santayana to very good advantage; and like his illustrious predecessors, both themselves aesthetes by gift and temperament, Dr. Bennett transcends this pseudo-discipline, not by indignant rejection but by inclusion in a larger and more sustained philosophy.

I think I shall summarize the position of "The Philosophy of Mysticism" correctly if I say that it sees the division of life into progressive, dynamic, and conservative, static powers; and that in the world of religion mysticism represents the one, and institutionalism and dogma the other. Both are necessary. As culture must continue to conserve the best of the past, so the Church must guard its treasury of doctrine and history. But to this treasury there must be continual accessions: to the Church there must come the freshness and richness and *tang* of individual lives and individual experiences of religion. A living Church will have saints among its members, as well as on its calendar; there will be haloed faces in the pews to proclaim the reality of those which art pictures on the windows.

This is sound as contrasted with unsound individualism: the one adds its personal impetus and flavor to the heritage of every cultivated man; the other is the crude assertion of an undisciplined *ego*. With the latter, "modernism," the world is overrun; of the former, "humanism," it has never had enough. Villification of the past is a common trait of our smart young radicals; indiscriminate eulogy of the past may perhaps still survive in a few venerable *laudatores temporis acti*.

But personal soundness—at once personal and sound—will endeavor, like Dr. Bennett, to discriminate, appraise, evaluate.

AUSTIN WARREN.

"THE DEPORTATIONS DELIRIUM OF NINETEEN TWENTY."*

Those were troublous and anxious days when the titanic forces of war were let loose and were engulfing the nations of the earth during the four long years of the world's struggle to repulse the German invaders.

War breeds many characteristic diseases. These diseases, moral and spiritual, social and political, as well as physical and mental, follow as natural consequences the fear and hate, the lust for power and plunder and destruction, the passion for victory and the dread of defeat, and above all the deliberate purpose to acquire increase of wealth—those instincts and traits, savage dispositions, which both engender war and are aroused by war. Under the provocation of war, such savage instincts and passions surge up and take possession of men. The ordinary moods and habits of the social body and of the body politic give place to the call of battle, and all energies are bent to this purpose. Martial law is invoked and civil law becomes subservient. Moral standards and religious principles are swept aside, or diverted to abhorrent service; victory is the one imperative demand, for victory secures self-preservation.

In the United States, war conditions were operative from the first, but not acutely until the desperate and reckless course of the German government forced us to defend rights too vital to be yielded. Then military considerations and activities

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*_The Deportations Delirium of Nineteen Twenty_: A Personal Narrative of an Historic Official Experience. By LOUIS F. POST, Assistant Secretary of Labor of the United States from 1913 to 1921. With an introduction by Morefield Story. Chicago: Charles H. Kerr and Company. 1923. 338 pp., 12mo. Price, $1.50.

became supreme; all interests and energies were united in the one purpose of victory. It was a wonderful display of unanimity in a heterogeneous population.

But elements of disaffection were in the background and were cultivated by hostile agencies. Large bodies of citizens of foreign birth and extraction naturally sympathized with their own people, and were impatient of any failure on the part of the government to take action favorable to their fatherlands. The German government, operating through organized agencies in this country, exploited disaffected groups and instigated carefully laid plots to impede war preparation, and by destroying machinery and materials spread terror throughout the community. Under such provocations the public mind became highly incensed, and stringent measures were adopted to ferret out and crush these seditious activities. To do this effectually, the government suppressed dangerous license, and imposed war-time restrictions upon freedom of speech and freedom of assembly. When the war was over, the disturbed conditions persisted, reaction against governmental requirements and restrictions was more pronounced. Dread of violence from socialistic and communistic groups was immnesely inflamed by the propaganda, actual or threatened, of the Bolshevistic revolutionists. Public excitement and alarm were brought to a climax by a series of bomb explosions in various parts of the country, presumably the result of concerted effort and organized malevolence. The Department of Justice met the situation with energy and determination. With a large force of agents and detectives suspects were apprehended, and on a pre-arranged date suspected meetings were raided far and wide, and the participants were arrested. The proceedings were often ruthless, and grave offenses against justice and due legal processes were not unnaturally committed. For this the conduct of the Department was severely arraigned in some influential quarters.

At this stage Mr. Post's book takes up the narrative, and gives a vivid account of the events of the "Deportations Delirium," including the bomb explosions, the raids, the deportations, and especially the method of dealing with the arrested

suspects. By a law of Congress all members of the Communist Party were subject to deportation. The Department of Justice and the Department of Labor shared in the execution of the law; the former made the arrests, the latter passed upon the validity of the charges, and gave the sentence of deportation. Mr. Post, as Assistant Secretary of the Department of Labor, represented the Department in the absence of the Secretary and the Solicitor; and on this occasion he had sole charge of the deportation cases for a period of two months. He writes, therefore, from a direct acquaintance with the facts, so far as these cases came before him. Of the several thousand cases, he ordered less than five hundred deportations; in all the other cases he found lack of evidence.

The plain story shows that Mr. Post acted with a clear sense of justice, and with a courage and decision that were a much needed object lesson to reckless and careless officials. His action aroused so much heated condemnation and hostile criticism, that articles of impeachment were voted by Congress, and he was brought to trial. The trial, however, soon made the strength of his position and the strict legality of his procedure so clear that it was spontaneously abandoned.

The book is naturally personal and biographical in character, but it is no less valuable on that account. It is an impressive and enlightening plea for calm judgment, and orderly procedure according to law and statutes, in time of public excitement and of revolutionary assaults upon society and government. It may be expedient and even necessary at such times not merely to go to extremes of common and statute law, but to invoke martial law and special enactments, and to exercise administrative discretion and initiative to an extraordinary extent. The Department of Justice evidently decided that this was such an occasion, and as usual in such emergencies went to uncalled-for and hazardous extremes. We cannot anticipate the verdict of history; but it may be that the wholesale ruthlessness of the methods adopted served to quell revolutionary propaganda and outbreaks in their incipient stages.

On the other hand, there is little doubt that Mr. Post's clear-headed and resolute adherence to the requirements of law,

had a happy and wholesome effect in restoring public confidence and quiet.

The book is an interesting and important contribution to the history of one of the humiliating episodes consequent upon our participation in the war. LEWIS F. HITE

PROPHETS OF YESTERDAY.

The latest volume of the William Belden Noble lectures issued by the Harvard University Press gives us six lectures by Rev. John Kelman under the general head of "Prophets of Yesterday and Their Message for Today."* The author is minister of the Fifth Ave. Presbyterian Church, New York City.

The "Prophets" are Thomas Carlyle, Matthew Arnold, and Robert Browning. The lecturer seems to recognize a need for reviving an interest in the writings of these men. He points to this need with this amusing quotation: "The works everybody admires are the ones nobody examines. Each generation receives them as a precious burden, and passes them on to the next without as much as looking at them."

Mr. Kelman identifies his authors with two great tides of thought which he conceives as being very important among the many which bear onward the spirit of man. These two are Hebraism and Hellenism. Hebraism is represented best by the Hebrew Prophet, essentially a man with a message; Hellenism by the Greek philosopher or by the poet with a song. He identifies his three great English classicists with the spirit of the sons of Greece and with that of the sons of Zion. The prophet Zechariah cried to Israel: "I have raised up thy sons, O Zion, against thy sons, O Greece." Mr. Kelman finds in Browning the supreme reconciler for the English people of their Hebrew with their Greek inheritance.

The book is well worth reading; and its reading might be

*_Prophets of Yesterday, and Their Message for Today._ By JOHN KELMAN. Cambridge, Mass.: Harvard University Press. 1924. 190 pp., 12mo. $1.50.

expected to lead one to examine afresh the "precious burden" passed on to us by our fathers. RUSSELL EATON.

A NEW HANDBOOK OF COMPARATIVE RELIGION.*

Professor Hume's little volume on "The World's Living Religions" aims to give adequate information concerning the eleven most important religions of the present day for the thoughtful reader to be able to compare them as regards origin, literature, etc., understand their differences, and recognize the vast superiority of Christianity.

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Dr. Hume's fitness for preparing such a work is shown to be quite adequate. The little volume is unique of its kind, containing an amazing amount of reliable information in small compass. It is an excellent handbook either for the solitary reader or for the study group. In addition to an introductory chapter on "Religion and the Religions" and a final one on "A Summary Comparison of the Living Religions," the eleven other chapters are devoted respectively to the eleven religions here outlined, namely, Hinduism, Jainism, Buddhism, Sikhism, Confucianism, Taoism, Shinto, Judaism, Zoroastrianism, Muhammadanism, and Christianity. As a concise treatise on comparative religions the volume is more inclusive than any other of similar size; and the arrangement of the matter presented is such as to facilitate an intelligent grasp of the subject. We can heartily recommend it to anyone desirous of such information. B. A. WHITTEMORE.

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*_The World's Living Religions;_ an Historical Sketch with special reference to their sacred scriptures and in comparison with Christianity. By ROBERT ERNEST HUME, PH.D., Professor of the History of Religions, Union Theological Seminary, New York. (Life and Religion Series.) New York: Charles Scribner's Sons. 1924. 310 pp., 16mo. $1.75.

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